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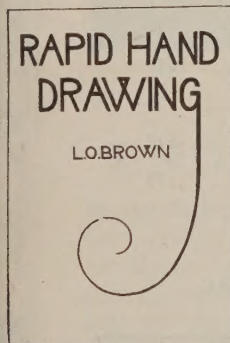
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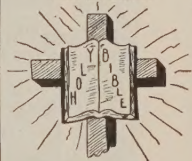
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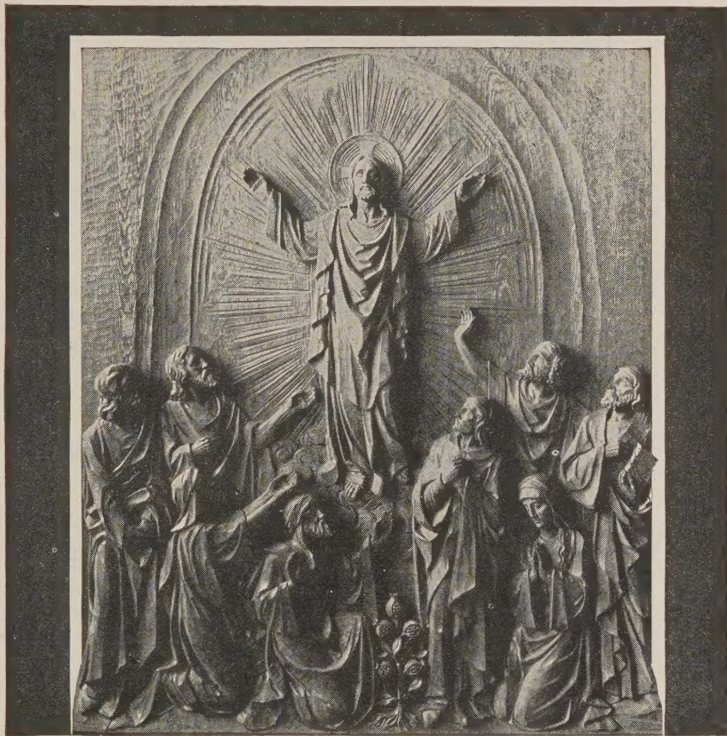
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# The Expositor

*The Journal of Parish Methods*

## Spotlight for Ministers

THE REV. MARCUS L. BACH

*Is the tremendous publication of religious literature indicative of a revival in Christianity?*

*Does the interest in theological controversy signify a trend toward Godliness?*

*Does the notoriety of certain clergymen presage a more vital religion?*

### I.

Never in the history of mankind has there been such a vast influx of religious literary productions as there is today. Articles of every conceivable type and dealing with every imaginable phase of ecclesiasticism are to be found in all periodicals and newspapers. Publications, from the most fastidious magazine to the humble and impermanent house organ, have their tidings of Zion. In fact, a recent catalogue of a western mail order house contained a commentary on the Sunday School lessons. Books of a religious appeal are listed among the best sellers. Sermons are printed in household journals and a book written by an unconverted Jew has been reprinted seven times in an effort to supply the demand of Christians whose tastes cannot be surfeited.

In this colossal infusion the world stands agape and is wont to expostulate with us that the millenium is at hand. It seems to hear in this sudden thunder of the press the trumpet of Gabriel and the clattering hoofs of the Four Horsemen. In these literary productions where nothing is expurgated, it sees a new birth of freedom and the solemn spaciousness of a fairer land.

The cooperation of the press in this sudden furor scribendi of religious enthusiasts is truly commendable. It has put the noblest and most potent of all subjects into the hands of the American public and has, at times, granted it preference to its colleagues. It has compelled an interest in religion. It has not, however, brought

about, nor does it indicate a revival in Christianity.

*The liberty and daring of many productions tend to sever rather than to secure Christian unity.* While they exalt the Author of Christianity they ridicule His Divinity. In their endeavor to make Him interesting and spectacular they divest Him of His Godhead. In brief, they disparage the very truth which should be magnified and which must be magnified and promoted ere the flames of holy obedience and submission can penetrate the souls of men. Their messages, although practical, are seldom evangelical and afford little nutriment to the spiritual life.

After you have perused a modern religious composition do you find yourself nearer the Trinity or are you left in a state of intellectual and theological confusion? Do you hear the call of the Divine or are you impressed with the well-feigned fervor of the author's pen? Are you inspired to grow in grace or has it complimented you on your arrogance? Has it strengthened your faith as does the simplicity of the Gospel or has it divested you of foundation? Was the author an atheist, agnostic, deist, or infidel and did he delight in his own affability? These and countless other questions have convinced me of the utter futility of the general run of modern religious essays to introduce a revival in Christianity, unless it be that they be revolted against and men will walk with determined tread and faces of flint the rugged pathway to God which has always been the way of the cross.

Many religious books recently published are of a constructive nature and do elevate and inspire, but they are usually eclipsed by their sensational and daring companions. It is equally true that there is no book so bad but something good may be found in it. However, the majority of religious literature is too dexteriously written and

seeks to disrupt rather than inspire the seekers of Light. Many articles are written by literary geniuses who seek to create skeptics by the subtilty and prowess of their arguments. The themes of a religion which should breathe the glorious simplicity of the Nazarene are shrouded in words of "wondrous length and thund'ring sound." Within the labyrinth of their discourse lurk the dragons which "destroying faith emit fumes of iniquity." Many write from a purely commercial standpoint and if a daring defiance of God will vouchsafe a lucrative remuneration it is deftly incorporated in their compositions.

Literary productions of this nature go toward making up the vast publication of religious material of today. They are sought by the worldly wise who love to consider the Bible antiquated or as being obsolete, who hold humble believers in disdain, and who think Christ erred when He spoke about a child-like faith. They are read by the masses because of the beautiful rhetoric, the alluring titles, or the downright effrontery of the authors!

## II.

*The religion of the Christ has lost much of its dignity and potency because of its participation in controversy.* He who accepted the statements of the Universal Godhead in their entirety and refused to give "ought reason why;" Who answered His critics and Satan with a word, who would not so much as countenance the skepticism of His assailants, now has co-workers who revel in brawl and disputation. What He accomplished by His attitude we know, but what theirs will do we can but conjecture. One thing is certain, "doubt indulged in soon becomes doubt realized." The interest in theological controversy does not signify a trend towards Godliness.

The arguments are more often for personal gratification rather than God's glory. Men have made of Christianity a doubtful invention by their eagerness to dispute in its behalf. Interest is taken as in contests of any sort and the result is very similar: the loser is pitied and the victor is criticized; both are viewed with suspicion. Christianity does not need this sort of thing! The contentions and debates under the guise of religion signify anything but an inclination Godward. The devotional value of religion is marred by using it for the promotion of entertainment. Unanimity is not gained by altercation.

Love is the essence of Christianity and love worketh in silence. There are other ways to defend the glorious gospel than to cast its pearls before those who delight in sacrilege. There are more effective measures of persuasion, there is a surer and quicker way to bring the world to Christ. It would be more complimentary to hear, "See how these Christians love one another," than, "Behold what enjoyable argumentation they employ!" Religious controversy has no value any further than it can be utilized by loving persuasion and heartfelt sympathy to assist a fellow mortal. Mere egotistical ambition to vanquish an opponent in debate is as foolhardy as to evangelize the world without Christ.

We cannot deny the fact that many religious contests and arguments have confirmed, and oftentimes established worthwhile theories. They were, however, sane in structure and design and undertaken after long, assiduous study for the purpose of solving some misapprehension or paradox. They were not inviting publicity.

The delight in mundane and supercilious portrayal of the vital issues of morality and worship does not signify a trend toward Godliness. Any man of sufficient daring can start a theological controversy no matter how absurd he or his topic may be. Christianity, although the friend of sinners and down-trodden, should not condescend to the depths of brawls. Does a king quarrel with a beggar or an angel dispute with a thief? Christianity is still the Sovereign of the world!

The prestige of men and principles is dwarfed under the limelight of public sentiment. The world loves to applaud the sensational, but deep down in its heart it despises the participants. Enthusiasm is, at best, ephemeral. The stage of spectacularity is not the place for demonstrations of Christianity. Religious controversy does not signify a trend toward Godliness.

Something has happened to the American pulpit. It is no longer the seat of authority in things spiritual. Neither is it the supreme teacher of spiritual life. It has been engulfed by a mania for debate on matters religious and otherwise. It speaks in a questioning spirit rather than with conviction. True, this is a critical age. The substratum of faith and the foundations of belief are being re-examined. Men want the truth. To arrive at the truth we must



employ, instead of controversy, unity in interpretation of scripture, conformity in doctrine, unanimity in the instruction of eternal goodness! These are things which the starving souls of men and women are seeking and these are the things they intend to find by the grace of an Almighty Providence!

Religious contentions and the interest in them is a waste of time advantageous only to Amaimon and his caballers. Men are needed with lofty visions and simple words, of humble spirit and of earnest faith who will not stoop to petty brawls but rise, rather, to genuine, passionate Christian witnessing.

### III.

We often hear the argument that the prominence and notoriety of certain clergymen are prophetic of a more vital Christianity and of a stauncher union between the church and the world. Ministers, we are informed, are now asked to speak at business meetings, at the clubs, at womens' societies, at political gatherings and the like. They are being introduced to the affairs of the world and humankind is thereby becoming Christianized. They are guests at functions which continually excluded the clergy and therefore a more noble union, a loftier tolerance, a more vital religion is ap-

parent. Nothing is further from the truth!

*The friendly attitude of secular enterprises is sheer intrigue into which the ministers are wittingly or unwittingly drawn.*

There was a certain golf club which because of its disregard for the Lord's Day and its desecration of various principles, was bitterly assailed by the Ministerial Alliance. A brief skirmish ensued only to be smothered by some sudden and mysterious intervention. It became apparent that some reconciliation had been effected. After the clouds of conflict had wafted themselves into the empyrean, lo and behold, there were the clergymen, sticks in hand, playing golf upon the green! By some remarkable strategy the club had presented them with life membership, shares in the enterprise, free green fees, and in one instance bestowed upon an especially stern parson a set of golf clubs and bag! Now they are teeing off — saint and sinner alike. There may be a firmer bond between the church and the world, it may even seem to indicate a more vital religion, but the Sabbath "golfing" continues in greater splendor and perhaps a bit more righteously than before.

Clergymen have been selected as directors in connection with many projects merely for contributory purposes. They have been asked to address gatherings because it

*(Continued on page 658)*

## Looking Through a Preacher's Barrel

THE REV J. S. ELLIS

I have a barrel and I use it. It would be just as sensible for a physician to make no use of the accumulated knowledge of the years, or for the lawyer to keep no record of his cases as for the preacher to throw into discard each week material that has cost him time and labor. Writers for preachers' magazines who talk of the deadly sin of using old sermons are talking sheer nonsense. John Wesley used to say that he never came to his best in a sermon until he had preached it forty times. By that standard the best of my sermons is a long way in the future. For years I have followed the plan of writing one new sermon each week. Sometimes I would use the new sermon in the morning, sometimes in the evening. For the second sermon I went to my barrel and chose the best sermon I could find for the occasion. My conviction is that one

sermon well worked out each week is a better program than having the mind divided over two new ones. Advice has sometimes been given, from high quarters, to spend the week on the morning sermon, and in the evening preach from an outline made on Sunday afternoon. I believe that is desperately poor advice. It may have had something to do with the falling off of the Sunday night church attendance. The congregation that comes on Sunday night deserves the preacher's best just as much as the morning congregation. They should have the new sermon, week about, with the morning congregation. A sermon taken from the barrel is worth more, every time, than the product of a tired mind on Sunday afternoon.

I don't want to misrepresent. One new sermon written each week has been the rule,

but, like all good rules, it has had its exceptions. With the piling up of the unexpected sometimes it has not been possible to write a new sermon.

I mark my sermon envelopes with the date and place of delivery, size of congregation, and apparent acceptability of the sermon to the people. I use marking to indicate whether the sermon was followed with strong interest, good, fair, or poor. In looking over the sermon files recently I found that these markings, as to effect of the sermon, were generally consistent. If a sermon struck fire on one occasion it often did on another. If it was of the deadly dull variety over which worthy people nod, and during which young people watch the clock the chances are that it is not worth re-preaching.

I was interested in finding what sermons were most frequently marked as having been received with "strong" interest. I looked over four hundred with an attempt at general classification as to kind of sermon and interest. I soon discovered that any kind of a definite classification of the sermons was impossible, but I divided them in a general way under five heads—Historical, Expository, Evangelistic, Educational, Topical. Among the four hundred sermons I found that there were one hundred and eight which I had preached from two to eight times which were most often marked "Strong Interest." Under "Historical" I

grouped all that had a strong historical basis—either Biblical or profane history. By "Evangelistic" I mean sermons with a definite appeal for decision for the Christian life. Under "Educational" I put sermons aimed at building up the congregation in knowledge of the Bible and knowledge of the Christian life. For convenience's sake the sermon having for its center of interest some current subject that was much discussed I labelled "Topical." With these headings on a sheet of paper I looked through my barrel. One hundred and eight out of four hundred marked "Strong" was not a high score, we'll admit. But like the old chap in Seven Oaks we have to "take things as they air."

I found only nine of the historical sermons marked "Strong." The expository sermons fared worse, with only seven, apparently, having been received with strong interest. Probably my fault. The evangelistic column started to grow at the very beginning and continued to grow until it totalled thirty. I was not surprised at that, for I had always believed that evangelistic preaching was what people wanted. But my surprise was still to come. The sermons that had been definitely aimed at teaching had created more interest than any of the others with a score of forty-five. Seventeen of the topical sermons had, apparently, been received with interest. I thought I had discovered something, to me worth knowing. I pass it on for what it is worth to others.

## Facing Reality—A Lenten Thought

THE REV. RICHARD BRAUNSTEIN

With increasing interest the churches are observing the Lenten season with special services and messages. Beginning with Ash Wednesday and continuing until Easter morning, there is no greater opportunity for evangelistic effort in the entire calendar of the denominational life of the community.

Dr. Johnson said, "Nobody can think hard without thinking religiously." The major function of religious instruction is not so much the statement of facts for the facts' sake as it is to start a train of thought—causing people to face facts and look at reality. This part of the ritual is taken care of by the laws of association and the power of suggestion. A good sermon, like a good drama or book must leave some-

thing to the imagination of the hearer, auditor or reader.

For the guidance of those who intend to observe Lent and prepare messages in harmony with the season we give the following paragraphs. They are more suggestive than exhaustive.

There is no such thing as pigeon-hole religion. Life on the whole is a matter of compartments and classifications. There is a niche for business, recreation, politics, education—there is a time and place for all the elements of existence, *except religion*. Religion belongs in every nook, niche, pigeon-hole. The purpose of Lent is not to emphasize a period of days so much as it is to stress the importance of every



day—it is to remind us of the value of religion in every department of human life. Righteousness should dominate every relationship and contact.

Lent is not a period for stunts—trying to omit so much sugar and butter. Over-indulgence is never conducive to mental, physical or spiritual growth. National prohibition may be limited to the abstinence of alcoholic beverages but *temperance in all things is a law of God.*

A man may starve to death because he is a diet-crank or he may pass out because of too many refreshments. He may be a recluse and pine away because of loneliness or he may be “clubbed to death.” He may arrest his mental progress by abstaining from recreation and amusement, shun social activities or he may go the limit in his search for diversion and entertainment. The pendulum may swing too far either way. We all need balance in our religious life.

*There can be too much religion.* Instance the Pharisees. A person may be so enamored by temple worship that he fails to see need and want while he makes his way to the sanctuary. He may be pious but not useful, good, but good for nothing. We may be so expert in framing laws and creating programs that all sense of proportion is lost and the practical affairs of life neglected and the regnant tasks demanded of Christian citizenship ignored altogether.

The test comes when the world asks, “Are you Christlike?” Lent challenges us with the question. It is the time for deep thought, self-analysis, ruthless investigation. It does not aim to make us better exponents of an ism or an ology. We are not called out and set aside to be denominational builders. It is our mission to build the kingdom of God—with Christian personality. Let us not confuse the jewel with the setting. The man on the street is not convinced by the window display. He sees only the quality of the goods on the counter. He is not intrigued by the outside. He is looking at the inside. Lent says with insistence, “Make clean the inside of the cup and the platter.”

Lent is not so much for getting men and women outside the church *inside*. It is getting those who are already on the *inside* the type of men and women, in thought and character, that will appeal to those who

are on the *outside*. “The best evidence for Christianity is a Christian.” You cannot get very far with a doctrine without personality. All virtue is personal. It is an attribute of human conduct and known only in connection with persons.

The names of the virtues are abstract nouns—qualities *abstracted* from conceptions gained from observing people. Love, generosity, faith, courage, and the like are just names for the qualities shown by living persons—or an idealization of them. Virtue can no more exist apart from persons than weight or whiteness or sweetness can exist apart from objects.

Organized religion may degenerate into Churchianity—the love for form, ritual, ceremony, debate, denominational tradition and ecclesiastical polity, rather than love for Christianity which is ministry and service, doing good, thinking of others, voting as we pray, practicing as we preach.

Jesus said, “The words that I have spoken unto you are spirit and are life.” Surely He did not mean primarily that His words were correct theology. Did He not mean that the words He gave us to speak were such that if a man habitually lives them, they bring life? The Word must become flesh and dwell among men. Sermons in shoes, living epistles, messages that are more seen than heard, more felt as an influence than regarded as beautiful rhetoric. Words are symbols—they stand for something vital. They are nothing vital until given the content of persons.

Tagore, the poet of India, met a pilgrim by the roadside. The pilgrim had a strange light in his eye. He walked with a lilt. His face was radiant. Upon talking with the poet the pilgrim declared he had found the truth and that his heart was filled with joy and his soul with peace. “Well,” asked Tagore, “I suppose you will go out and tell the world?” “No,” answered the pilgrim, “*if it is the truth, the world will know it.*”

The sun does not ring a bell to let you know it is ripening a harvest. *It shines.* Read the newspapers and follow the announcements of the denominations. Many of them send calendars through the mail—announcing the name of the Church, place where it is located, sermon subject, musical numbers, and other items. It all has a justification. Still, there is something better, namely, the *truth as incarnated in*

the membership. If we had the truth and lived it out to the last detail, how our auditoriums would be crowded.

A native in the mission field said to a missionary, "God is patiently waiting until we get through with our fussing."

It is necessary, first to be. Being, the doing will come automatically. The sun cannot help shining. To that end was it created. "Let your light so shine before men that they may see your good works."

The purpose of Lent is to trim the wick, pour in the oil, light the vessel — send out the light, through radiant lives and shining personality.

"Keeping Lent" may be merely a phrase employed to describe a conventional thing. It may stand for the doing of something expected because it is part of a program. Programs are means to an end. There is a difference between a chart that shows the way and the way indicated on the chart.

## My Greatest Perplexity

*Here is an interesting discussion of a problem confronting a young minister. His analysis and conclusion is illuminating and may point the solution to a similar problem for you.*

My greatest perplexity? How hard to determine in this fascinating field of endless perplexity! Carefully I scan the few brief years of my ministry, but only a glance will reveal many perplexing problems already met. Perplexities that have sometimes tried the soul, yet from these fires I feel has emerged a more experienced character with stronger fiber to face the problems yet to come.

These Mountain Peaks of Perplexity change at various points along the way. From one point a certain peak will overshadow all the rest, plunging us into darkness and gloom. Presently we emerge from the shadow, and sunshine once more floods the way with hope. Suddenly another, darker than the first, looms up before us. Yes, the ministry is a rugged chain of mountainous perplexities, and the last peak will not be scaled until we have finished the course and hear the Master say, "Well done: enter thou into the joy of thy Lord."

Distance often lends enchantment, but it also makes it difficult to judge the highest mountain peaks, for the nearest always seem the highest. Even so are our perplexities. Comparative greatness is hard to judge, yet looking back I see one barren snow-capped Peak of Perplexity that caused me much difficulty. Nor can I say that this peak is entirely past, for occasionally it still confronts me with the same old problems of the past. Earnestly and conscientiously

I have tried to solve it, and slowly the light has come.

Swiftly my college years passed away, and after two years of post graduate work I accepted an urgent call to the pastorate of a struggling church in the heart of the Rocky Mountains. With my wife and small baby I settled at once on the field. The church had enjoyed better days, but adversities came, many members had removed from the city, mismanagement had run it deeply into debt and the people had lost heart. For more than a year the church had been without a pastor, and things had been sadly neglected. Still there was a faithful little band that had remained true, and many scattered members were in the city. A real challenge was before me. I saw much to do and kept very busy. Though there was much outside work I realized the importance of continued study and careful preparation of my sermons.

I subscribed for *The Expositor* and as many other similar magazines as I could afford to take. Besides books and other articles of interest I read many sermons from other men. Much time was spent on my sermons, and in my efforts to make them worthwhile I wove in thoughts gleaned from other sources in my reading. Occasionally a sermon was found so fitting that I adopted the entire outline and passed it on to my people. Of course many changes were always made, even when an entire outline was used, and it was my prac-



tice to thoroughly digest it, converting the thought into my own form and method of expression.

My sermons appeared to be very successful. I had no trouble in getting my messages across, and each Sunday witnessed a growing appreciation for the quality of sermons I preached. The work, in spite of difficulties was making encouraging progress. I began to feel greater power, and looked forward to larger fields of service. I was very sincere in my efforts to do right and make good.

Occasionally I felt a slight disturbance over the use of other men's thoughts. Compliments came which I felt were not entirely deserved, yet I cast these aside with the thought, that, regardless of source, I was giving my members the things that inspired and strengthened them. One day I read an article from a pastoral magazine along the line of creative thinking, which severely condemned the man whose sermons are composed of thoughts gleaned from other men's writings. I realized that I was guilty, in a partial degree, of this offense. It caused me to think. I got down my old text on homiletics and read a chapter on Plagiarism and Borrowing. Plagiarism! how I hate the word. As here applied the term referred to the act of literary theft, or stealing and using another man's ideas. Was I indeed a plagiarist? Was I guilty of the scurvy theft of other men's ideas?

The thought disturbed me greatly. I asked myself about the ultimate purpose of my preaching. Was it not to help the people and turn them toward the kingdom of God? Was it not to lift and inspire, and turn their thoughts toward heaven? If this was my goal, why then was it wrong to weave the thoughts of other men into my sermons that other people might profit by them? Why should men whose thoughts have lifted the world put a petty copyright upon their words that others might not use them? Surely the gain to those who listened greatly offset the possible injury to the original author. How could my use of his thoughts do harm to him? When convenient, credit was given to the origin of my thought or quotations used, but when the thought is carefully woven into the fabric of the sermon such references sometime are awkward and are better omitted. Nothing was farther from my intentions

than to receive praise for other men's work. Yet I realized, that praise *did* come my way which was ill deserved. I realized too that I was depending too much upon other men for my ideas. Perhaps I *was* losing my power for creative thinking.

Conscientiously I faced the problem. Was I simply a jellyfish without backbone enough to think for myself? Was I a miserable cripple leaning upon the intellectual crutches of others? Did I lack moral fibre? Was I a thief? If not, what then was wrong. I was considered a promising young minister. Was I after all a weakling, flying under false colors? At last I resolved to change my course and declared my independence. Earnestly and prayerfully I took my Bible and began to prepare my sermons. The work was slow and laborious, but not hopeless. Gradually my sermons took form and I was thrilled to feel they were my own. My experience helped me and I grew in the work, but as time passed I began to feel that my sermons lacked color and illustrations. My own experiences were limited, how could I draw sufficient materials from such a source? Again perplexities arose.

At last from the shadow of these perplexities I emerged with the conclusion that a minister must guard carefully against the extensive use of other men's ideas. His personal growth and self-respect depend upon this caution. On the other hand, we can not avoid occasional borrowing from others. Indirectly all knowledge has come from others and our productions are indebted to others, though no direct quotations are made.

In other words my advice to myself is this: Don't lean upon others, but when the thoughts of another will inspire, don't hesitate to use it. Don't think you are a great sermonizer because you make a beautiful bouquet of another man's thoughts, but don't leave your sermon colorless when a flower from some other garden will add fragrance and beauty. Don't glory in that which is not your own, even though praise may come to you for it. Don't forget that your final goal is lifting the thoughts of men toward God. If this be your purpose, and your spirit is always humble, God will use your words, and those of others spoken through you, to the advancement of his kingdom in the world.— *D.W.N.*

## EDITORIAL

### Cubits in Length

**H**E is a fellow after my own heart for in his recent letter he says, "And now we have a dog. Yes, a Scotch terrier. One of those curious creatures which are a dog and a half long and half a dog high. But this homely little caricature of a bear cub has captured our hearts. The boys come in from school and the first thing they say is 'Where is mama?' and then 'Where is Scotty?' The first week has been a hard one for the poor pup. Kennel born and bred until eight months old, knowing nothing of the law nor of strict obedience, and plunked down in a world of new and terrifying sights, sounds, smells and yells — I pity that dog. It looks as if it pitied itself."

"A dog and a half long and half a dog high. . . . It looks as if it pitied itself."

I don't imagine the pup does pity itself. I know its happy possessors and the new home that Scotty has found and I have an idea that Scotty is at sublime peace with himself and the world at large. But when Scotty's weird proportions are carried over into the realm of the pastor, as they occasionally are and we find one who is a preacher and a half long and half a preacher high, there we find one who not only should pity himself but one whom others of more normal proportions must also pity.

Remember the *height of a pastor*. Remember also that there is a happy medium to be maintained and that spreading out to a length and a half, especially at the expense of the height may pass in carefree dogdom, but it is less acceptable in the ministry. Maintain dignified proportions.

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### Jiggers, the Cop!

**H**IS lunch hour comes late. Therefore it is frequent that we straddle adjacent stools at the same counter. Over his sweated shoulder, under his all-weather ulster collar hangs a broad strap on the end of which, I have reason to surmise, hangs a .38 Colt, for he is an officer of the mounted squad in Cleveland.

For divers and sundry reasons, exclusive of the Colt and possibly more obvious, I have always had a reasonable respect for a minion of the law. Rarely have I had occasion to enter into impromptu debate with any I have met, nor inclination, for that matter, for it has been my fixed impression that the decision of such argumentation would be rendered by a partial referee. Early I learned from a doting mother that "the way of the transgressor is hard." Later I came to surmise that that was at least partially due to such men as "Schmittie." Loving neither transgression nor hardship, I have sought to avoid both and to a fairly satisfactory degree have been successful.

That reasonable respect for the representative of law and order, of which I spoke, has just been increased to something possibly more than *reasonable*, depending upon one's point of view. It is my point of view to which must be credited the increase.

"Schmittie" sat next to me at luncheon and from the general problem of traffic violation our conversation drifted into things more specific. In fact they became so specific that in his description of a certain case he had met, "Schmittie" used the very names and epithets he had been called by an apprehended traffic violator. Nor were they pretty names.

Now "Schmittie" didn't know me from Adam, save by a matter of years. Nor of my profession did he know more. After my departure, still at his lamb stew, "Schmittie" inquired of the little lady who cares for my midday necessities, as to my identity.

Hardly had my hat stopped swinging on the office "tree" before I was informed by one of my force, who came to me with an unusual and curious expression about her eyes, that "there is an officer at the door who wants to see you."

Yes. It was "Schmittie," who learning of my profession and that I published a minister's magazine, couldn't go back to his proud roan without first coming up to apologize for the needless detail into which his luncheon story carried him.

Now I don't like apologies any more than I like to apologize, yet never is an apology easier for me to accept and soften than when it comes thus unexpected. Smiling "Schmittie" went back to his horse, shivering in the sleety cold outside, knowing that he had done no



serious damage to me or my sensibilities, knowing also that he had permitted his conscience to lead him in a not easy task. I have greater respect for "Schmittie" in specific, and the Cleveland Police force in general, since he called. It is my hope that "Schmittie" has greater respect for me as an individual and that profession which I represent. Through mutual respect and mutual understanding, man to man, and in no other way can our cause advance, be that cause what it may, from policing a city's streets to service on the highways to an *eternal city*. JmD

## A Possible Throw-Back

HE is a doting grandfather, but then all grandfathers are doting, if they are real grandfathers and, of course, they are justified, ever, for the grandchild is always head and shoulders above the average. Just who sets the average and what that average is seems yet to be determined. The further we pursue this line the poorer the visibility becomes, to use an aviation term, so let's get to the thought in mind.

He was the average granddad and she the average grand-daughter. They were holding quiet, sober, personal converse on the matters of the heart and hardly meant for publication. I am therefore left no alternative save to withhold their identity. Suffice to say that the little maiden labored under the partially correct idea that she and her granddaddy were conversing. I say, partially correct, for it was not wholly correct, in that granddad was seemingly content to place an occasional well-aimed query and then permit his youthful confidante to carry the larger burden of the conversation.

The little lady was six. Some interesting transformations were in the early stages of development, possibly on the retina of her pretty eyes. At any rate those eyes had ceased to see, as heretofore, a world full of boys and girls, had for the moment quite eliminated the girls and had cast aside, as non-existent all of the boys, save two, about whom she now conversed, with more or less reckless abandon, depending largely upon the subtle guidance, furnished gratis by her companion, for her line of thought.

"Well," she said, "they are both splendid fellows. They are simply fine boys. Yes, granddaddy, I like them both very much. They are so good to me an' kind. They are very fine boys, and both of them are *good fighters*."

The little Eve! One hardly expects to see in a lady of so tender years a throwback to those dim distant ages when, in the early stages of the race the survival of the fittest was largely a matter of man's fighting prowess. As a matter of fact it may not have been a slip into passed ages at all, but regardless of what it was, it indicated a line of mental procedure found not alone in childhood nor yet alone in the sex of the tiny conversationalist. It is everywhere and most emphatic and is an inescapable kink in the development of the race, we cannot afford to ignore.

People love a *fighter*. Not necessarily the trained pugilist who uses his brawn to acquire a purse. In fact the professional fighter stands not in a light most favorable. People love a fighter who stands for principle, for right, who will fight for the oppressed. Our most beloved president was he of the "big stick" and firm jaw. The man who has no enemies is the man who has no conviction or no courage. Little is quite so unattractive as he who directs his ways or has them directed for him by fear. Paul led the way. As you follow him, fighting a good fight, keeping the faith, you invite the respect and admiration of your people, without which your ministry must be a flabby insipidity. JmD

## Sales Psychology

NOTHING delighted me more or held greater possibilities for me, in those good old "kilt and curl" days so rapidly dropping away to the rear, than mothers capacious button bag.

With the first "heeled" shoes and short trousers, came also a graduation from that button bag to father's tool chest and its accompanying box of bolts and screws and half hinges and what not.

Whether the lad showed signs at an early age or not, I am not certain, yet an inexpressible

urge lures me into the heart of a disarranged pile of things. In my basement shop-room there are boxes filled with bits of practically everything, and little delights me more than to putter around down there, seeing, if by taking a part of number one and joining it with a fragment of number two we can't produce a worthy number three. Sometimes it works, sometimes it doesn't, yet the seduction is ever present.

Not far down the street, a fire sale has been in progress since the start of the week. Heaps and heaps of auto, radio and sport accessories lie strewn from one end of the room to the other, some in bins, some on tables and here, lost in the crowd and submitting to inducements which attacked me in tender years, I have found a much needed break at noonday from the calls and the duties incident to *The Expositor* publication.

Prices were advertised as "cut to almost nothing," but the people rather than the prices interested me, so that I paid little attention to the prices, not anticipating purchase, until I noticed from day to day, that wherever the crowds congregated and indicated the popularity of the sale goods and their prices, there, on the following day, the prices had been changed, in many cases showing a very marked increase.

The study become most intriguing and upon each day's return I find prices materially raised. It strikes me as a rather unusual example of *reverse* action in sales psychology. As long as the goods are selling I presume the manager feels that they should be priced up as much as the traffic will tolerate, and while I would be the last to advocate increasing the cost of religion, I am wondering if, insofar as the income of souls for the kingdom is concerned, if a bit of that cost increasing idea might not be well worth trying instead of the more commonly found tendency of cheapening the church and the ministry to the point where by our own self-admission it is worth really little and to them who might look to the church for what she has, it appears to be worth even less.

JmR

## Purely Business

THE grounds upon which the existence of a publication or anything else are based must be those of worthwhile service. As we fail to serve we become mere parasites drawing sustenance from others and giving nothing in return. You recall the old truth, a scientific truth, in fact, "The reason the dead sea is dead is that it takes all it can get and gives nothing in return."

That same truth holds for individual and organization alike and is a truth of which *The Expositor* has been long aware.

I doubt that any organization whose desire is to serve could enjoy greater satisfaction in that service than we of *The Expositor* find in the continuous flood of letters which come to our office, bearing testimony to the acceptability of *Expositor* service. Its effect has been to increase steadily our desire to serve and hence has increased and broadened our plans for that service until now, *The Expositor* stands before the Ministry as a whole, not alone the subscribing members of the ministry, but the entire ministry as a recognized and appreciated service.

There is nothing you will meet in any phase of your parish work, nothing any minister will meet upon which he needs or seeks information, of which he need hesitate to write. *The Expositor* is not an encyclopedia of boundless knowledge. There is much over which *The Expositor* does not pose as an authority. Yet *The Expositor* is in constant contact with every phase of church work and with unfailing regularity can point you to the specialist you seek, if he is not on *The Expositor* staff. Further, let it be understood by you who subscribe to *The Expositor*, and through you let it be broadcast to your fellow pastors that *The Expositor* is a Preacher's service, that its sole justification for existence lies in that service and that so long as *The Expositor* shall exist it will live to serve the ministry. If you are in the ministry and are seeking help of any kind, from a source for revolving crosses for the steeple, to the question of preventing the frost from coming through your basement walls, simply write your problem to *The Expositor* and permit it the joy it knows in being able to assist you in your chosen calling. The cost to you will be the two-cent stamp you need to get your letter here. Get into the habit of writing *The Expositor* when you have a problem.

JmR



# Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT

## The Conference on Church Architecture of the Home Missions Co.

It was our privilege to be present at the recent meeting of the committee on church building of the Home Missions Council, held in St. Louis.

Representatives from the leading denominations were present, including such men as, Dr. E. M. Conover, of the Methodist Architectural Bureau; Mr. George E. Merrill, Architectural Secretary of the Department of Architecture of the American Baptist Home Missionary Society; Mr. A. F. Wickes, Architectural Adviser of the Christian Church; and many others well known to our readers. Dr. S. W. Dean, of Toronto, was there, representing the United Churches of Canada. It was very impressive to hear of the progress being made towards better church architecture in all the denominations.

It is hard to have any conception of the magnitude of the movement or the widespread attention that better church architecture is receiving without being impressed by the fact that the church is still a vital thing to a large part of the population.

The thought occurred to us that the same argument advanced by military men claiming the impossibility of abolishing war holds good for the impossibility of abolishing religious faith. If war is a racial instinct, that can not be eliminated, how much more impossible will it be to eliminate religious faith, when we consider that religious faith is a primal impulse existing in every known tribe or race of human beings.

The statement was made by Dr. Conover that in one conference of the Methodist church, there are approximately 500 church buildings of which more than 350 have only one room devoted to educational work. This lack of facilities probably exists in similar ratio in the other denominations, it indicates the tremendous need for an intelligent development of the church's building program and shows the tremendous handicap that the average Sunday School works under today.

A large number of church plans were on exhibit, and it was interesting to note that it is almost impossible today, to tell the denomination of a church by its building arrangement. In almost every case there was a proper chancel with an altar, choir, pulpit and reading desk, placed according to what used to be known as the Episcopal plan. It is the Episcopal plan no longer. The other denominations now have as much right to the use of this plan as any one.

Does not the growing recognition of the similar needs in church architecture point strongly in the direction of increased church unity?



Mr. William E. Foster  
Church Architect

## The Church Plan

A complete set of architectural working drawings contains only a few actual plans and many drawings of a different nature, but so important is the plan that we usually refer to a set of working drawings as a set of plans. We say that the architect has been engaged to draw plans. Architects know that more time should be given to the plans than to any other part of the problem. In this article we use the word plan, meaning arrangement of the building and we will try to explain some of the good and bad points often found in church plans.

What is the correct form of church plan? To answer this question we must consider the reason for a church building. Some denominations stress baptism, others the Lord's Supper, others preaching, and all these things have more or less of an effect on the church plan. But in general, a plan that will give an adequate sense of worship, a good view of the pulpit and chancel and proper acoustical results will be satisfactory.

In a later article we will deal with the important subject of acoustics. Good acoustics is not as dependent on plan as is often supposed. There are, of course, certain things that should be avoided, such as low vaulted ceilings, but they need not concern us now.

In planning a church building the first thing to consider is the congregation, for on the size of the congregation depends the size of the building. Do not build too large. To do so will mean greater expense, greater carrying charges and usually a partially filled church. Churches built too large in proportion to their membership are almost always cheaply built and poorly designed, as

beauty and substantial construction have usually been sacrificed so that a great big building could be built, without spending any more money.

Excess size is very unfortunate from every standpoint, in the first place it is very depressing to a minister to have a half-filled church, even though it is not his fault. Empty pews will discourage him and make him feel that his efforts are not appreciated that his message is not getting across.

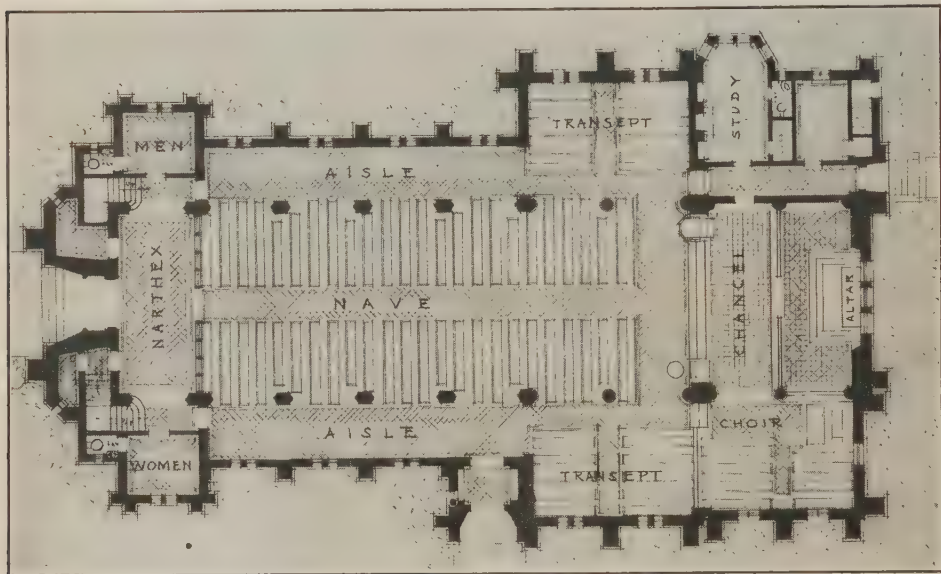
As to the effect of an empty church upon the people, we can speak feelingly and from actual experience. It may be of interest to some of our readers to know what actually goes on in the minds of their congregations and know how they are affected by a large empty church, so I will tell my own experience. As a boy I attended an Episcopal Church in New Haven, Connecticut. It was a large church, well built, with a minister well above the average, but it was so poorly located in respect to other Episcopal churches, that there was really no need for its existence. It was in the center of a circle of fine, well-filled churches. Even on Easter Sunday our church was only two-thirds filled and then largely by those who couldn't get into the other churches. Normally about 150 people occupied the 900 pews. The few loyal people remained because they felt it their duty. I can well remember the difficulty of meeting the expenses of that big building, they fell heavily upon my father. I can remember those empty pews and thinking that if most of the people chose the other churches they must be better. I remember being rather apologetic for my church. My sister could not stand this living death and joined a church a

few blocks away, where she has been active ever since, but I stuck until I left New Haven. Then I learned for the first time the joy of a crowded church, of knowing that lots of other people felt as I did, thought as I did, worshipped as I did. It gave strength to my own convictions and there seemed to be a different thrill to the sermon. It was a message from the heart and not like the voice of one crying in the wilderness.

If we plan our churches so that they can seat 60 per cent of their membership, they are large enough. Even then there will be many empty seats on the average Sunday. If we place all the pews in the nave, or main body of the church, empty pews will be very apparent. This is one of

only twice a year. Six dollars a time would be considered high even for a theatre.

If we consider the square plan, so much used a few decades ago, we find that it was an attempt to bring every one as near to the pulpit as possible. It was thought that the nearer you were the better you would hear and see. To this end the floor was often sloped and the seats were built in circles. Such churches were designed simply as auditoriums and not as places of worship, but today we are beginning to realize that worship and spiritual stimulation are as vital things to religious growth as the sermon, and we are striving to make our buildings places of worship and not mere lecture halls. Even for a lecture hall the square plan is



One of Mr. Foster's Churches, Bethany Evangelical Lutheran Church, St. Louis, Missouri

the chief objections to the square plan. If your church is of the Gothic style, with transepts and wide side aisles, the problem is much easier, for on normal Sundays the nave will be well filled while the seats in the transepts which are less conspicuous, will remain empty. In the clerestory type of Gothic church, the side aisles are separated from the nave by a series of piers and arches. These side aisles can be made eight feet or more wide without greatly increasing the expense and will serve as an excellent place to put additional chairs for Easter and other such occasions. To be sure a clear view can not be had from these side aisle seats, but the hearing will be perfect. After all why should people who come to church once a year and drop a quarter in the plate expect the faithful ones to provide them with the best seats.

On an average, church seats cost about \$200.00, which means twelve dollars a year interest to say nothing of invested capital. Twelve dollars a year is a rather high price to pay for a seat occupied

not good. The lecturer should have as many of his listeners in front of him as possible, so that he can talk directly to them without constantly turning from one side to the other. In a room that is considerably longer than it is wide, this can be done to the best advantage and with our present day knowledge of acoustical connection, even those in the extreme back of the room can hear perfectly.

For small churches seating up to two hundred persons, a simple rectangular plan with one center aisle and with six persons on each side of that aisle, works out very well. Such a nave to seat 200 would be about 24 feet wide and 48 feet long. When it is necessary to have more than six persons each side of the center aisle it becomes very desirable to have side aisles as well. The question then arises, whether to have these aisles inside the nave proper, or to have them outside the nave as in the Gothic type of clerestory church. There can be little question that side aisles outside the



nave have many advantages. They give a much more interesting appearance to the whole interior and prevent the barn-like feeling often found in large churches. They also make it possible for late comers to enter quietly without disturbing the service. They also provide room for extra seating upon special occasions.

But how about the cost? Most people think that such a building must be very expensive. As a matter of fact this is not true. For example, a

building seating eight on each side of the center aisle, if built with side aisles inside the nave, will be, thirty-six feet wide and should not be less than fifty-four feet high, but if the aisles are placed outside the nave, as in the clerestory type, then the nave will be thirty feet wide and forty-five feet high. If we take into consideration the slope of roof, wall thickness, etc., we find that the area of a section cut through the church with interior side

(Continued on page 654)

# The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D. D.  
*Director of Country Church Department*  
*Presbyterian Church in U. S. A.*



Henry W. McLaughlin

- I make the following suggestions to my friends, the small town pastor and the country church pastor:
1. Cultivate the Agricultural Extension Agent and accompany him on some of his trips.
  2. Make a systematic visitation of all the country schools and learn to know personally the teachers as well as the boys and girls.
  3. Make a careful survey of the country areas, using blanks that can be secured from my office.
  4. Where people live far from the Sunday Schools, in the sparsely settled areas, he enlists them as members of the Home department.
  5. Preach occasionally in private homes, as Bishop Asbury and others did in the pioneer days.

## A Cure for Duplication and Destitution

Over churching and underchurching are the twin problems of Protestantism. This is true in rural sections, especially in areas that have been settled in the last three score years and ten.

Much of the overchurching is in villages and towns and the underchurching in the open country. Many of the new villages have been viewed by the denominational executives as embryo cities. Four or five denominations would rush into the town, establish churches, subsidize them with home mission funds with the expectation of a growth in population that would guarantee self-supporting churches. A few of the villages have become cities, but not many. There are hundreds of small towns where the churches have had to fight for their lives, in strong competition with each other and have continued to survive only because they have drawn on the home mission funds of their denominations.

How are we to solve the problem where there are three or four churches in a population which can support adequately only one or two and where one or two churches may adequately provide for the religious needs of all the people?

There have been many plans suggested and tried for the solution of our overchurching problem. Some dogmatically affirm that it is found in the non-denominational community church. Some have favored the federated church, others have suggested reciprocal exchange of churches among the denominations. All of these plans may have

worked in certain communities, but there are grave difficulties in the way.

1. Denominational loyalties are still strong. It may be true that our denominations may be divided on external rather than upon the essentials of religion. It may be true that we are divided on the forms of church government, the forms of worship or the forms of administering the sacraments, rather than upon our beliefs in the truths that are essential for salvation and the way of Christian living. But many people have some very fixed convictions about what some of us may consider the externals of religion. There are some very decided loyalties to denominations in which people were reared and in which they have so many hallowed memories and sacred relationships. Is there much to be gained by a wholesale condemnation of denominationalism? No one has suggested that the Elks, Masons, Knights of Pythias, etc., should all get together in a town for greater efficiency. And it is preposterous to think of doing away with our family loyalties and go into communism. We should be slow about scrapping the great churches which have wrought valiantly for the building of the Kingdom until we are sure that we have something better.

2. The plans proposed do not guarantee a certified ministry. One of the curses of America is found in the free lance preacher. Some of them are good men, but some of them are counterfeits who could not secure a certificate of approval from any church organization. Much of the disrespect for religion has come from the tactics and technic of these independent preachers who are self-appointed and own responsibility to no one.

One of the advantages of the denominational community church is that it guarantees a certified ministry but it does not solve all the difficulties growing out of denominational loyalties.

While many of the towns are overchurched, there is at the same time much spiritual neglect in the open country. The farmers might come to town to church, but they will not except in a few cases, where they are fairly well off, can drive shiny automobiles and wear good clothes. When these few people, who are well educated and have the means to support an organization go to town for worship they leave the country communities

without an adequate religious leadership. Many of the churches in the open country are not churches. The buildings are closed except on rare occasions and the organizations do not function in providing the religious privileges that are adequate for the needs of the people.

### A Solution

A few days ago I visited a church in a southwestern state whose history seems to me to point the way for a real solution for the twin problems of overchurching and underchurching. Two years ago there were five churches in a town of about two thousand people. The organization of which I speak had a building and a small group of earnest, intelligent people, loyal to their own denomination. These people were conscientious in their feeling that they could not serve and worship happily in any of the other functioning churches in the town. There was no hope of growth and development without a subsidy from the home mission funds covering a long period of years. A survey of the situation was made by the church authorities. A community was discovered in the open country where there was a high school. This was five miles distant, or half-way between two villages where were located the nearest churches.

A new building was erected near the school and the organization moved from the town. It is no farther for the town people to drive out on good roads to the new center in the open country than it would be for the farmers to drive into town.

In a little more than a year the Sunday School has increased seven-fold over what it was in town, and the church membership and attendance have both increased six-fold. There is now a wide-awake functioning young people's society of about forty members, where there was none in the town.

The young minister who is serving this field is a choice man in the graduating class of his theological seminary this year. I had the privilege of teaching him *The Short Courses on The Country*

*Church* for three years. He is putting into operations the plans and programs we suggested in our studies. He is serving all the people alike in the countryside and challenges them with the opportunities of Christian service. He is not insisting upon them joining his church in order to participate in its programs. Of course, all are free to attend their own denominations in town if they so desire, but with this country church functioning at a center where the farm children attend school, the young people have been enlisted and are attending this church in increasing numbers. The soil is rich, large tracts are being broken up into smaller farms, agriculture bids fair to become more and more prosperous and the rural population is increasing. The country school and the country church functioning together are vital factors in making this community a more attractive place in which to live.

It is much easier to get town people to go into the country than it is to get country people to worship in the town. This is especially true if the preacher and the program are as good in the country as they are in the town. There is an appeal to town people when there is presented to them the Master's invitation "Come ye apart into a quiet spot and rest awhile." There is something attractive about the church in the grove beside the road, the church in the wildwood, "Where nature blends with music sweet to lift the soul from care." There is a fascination for those who through the week have been condemned to mortared walls and crowded ways to go out to God's open. Many of them will go there anyway on the Sabbath, why not to God's house? Then there is a challenge for service, out among the people where babies are born and where young men and young women grow strong on the farm. Here potential youth is waiting to be enlisted, trained and guided.

The cure for duplication and destitution is to release men and means from the overchurched areas for those which are underchurched.



Questions about  
Town and Country  
Church problems  
will be answered by  
Dr. McLaughlin.

Address: 815  
Caxton Building  
Cleveland, Ohio.

New Providence Church and Sunday School Building, where Dr. Henry W. McLaughlin was pastor for over sixteen years.



# Expositions



Archibald Thomas Robertson  
Scholar, Author, Teacher, Lecturer

## Answers to Questions

PROFESSOR A. T. ROBERTSON, Litt.D.

*"Please give us in the columns of The Expositor an exposition of Christ's words in the Lord's Supper as recorded by the Evangelists Matthew, Mark and Luke, and by St. Paul.*

*"Does the Greek text prove the real presence of Jesus Christ in the sacrament? Please set forth the meaning in 1 Corinthians 11:27-28, and show the force of the word *krima*."*

*"Thank you for any enlightenment that you may be pleased to give on these problems."*

Very Sincerely yours,

T. J. Mittenmaier,

Versailles, Ohio.

Two problems are raised here. The first is the language of Jesus where he said: "This is my body (Mark 14:22—Matthew 26:26—Luke 22:19—1 Corinthians 11:24) and "This is my blood of the covenant which is shed for many" (Matthew 26:28—Mark 14:24—Luke 22:20—1 Corinthians 11:25). At once one notes that in both instances the language is identical in Mark and Matthew save that in Matthew 26:28 we have added "unto remission of sins" and in Matthew 26:26 the word "eat" is added. In Luke 22:19 the language is identical with that in 1 Corinthians 11:24, except that in Luke we have besides the words in Mark and Matthew ("This is my body") the words "which is given for you (omitted in some manuscripts): this do in remembrance of me" while in 1 Corinthians we have added "which is for you (not 'broken' as the Textus Receptus has, though 'given' occurs also as in Luke): this do in remembrance of me." Clearly then Matthew follows Mark while Luke follows Paul who claims to have received his account of the supper by direct revelation (1 Corinthians 11:23 "I received of the Lord that which I delivered unto you"). Luke 22:20 and 1 Corinthians 11:25 differ again from Mark 14:24 and Matthew 26:28 in that they have it: "This cup is the new covenant in my blood," but Luke adds "that which is poured out for you" (omitted in some manuscripts) while 1 Corinthians 11:25 has: "This do, as oft as ye drink it, in remembrance of me."

But the problem raised is not about the variations in the reports in the four accounts, but whether the Greek text proves "the real presence of Jesus Christ in the sacrament." The Greek copula *estin* occurs in seven of the eight instances (four reports of the language about the body, four about the blood or cup), in all except Luke 22:20, though it occurs in 1 Corinthians 11:25. The difficulty here is not primarily a question of the Greek text, but of common sense and clear comprehension of the English language. When Jesus said in John 10:7: "I am the door for the sheep,"

he uses the same Greek copula *eimi*, but no one understands him to mean that he is an actual wooden or iron door. He uses the metaphor of the door and applies it to him. Precisely so Jesus says: "I am the vine" (John 15:1). In the same way Jesus takes the bread and says of it that it is his body, meaning, of course, that the bread is the symbol of his body. Hence all theories of "transubstantiation" or actual change of the bread into the body of Jesus are quite beside the mark. Precisely the same point applies to our Lord's words about the blood. The fruit of the grape is a metaphor or symbol of the blood of the new covenant. It does not actually become the blood of Christ.

But the doctrine of "the real presence of Jesus Christ in the sacrament" may mean consubstantiation" as advocated by Luther with the idea that the actual substance of the glorified body of Christ is united with the unchanged bread or wine. This view is a step away from the Roman Catholic doctrine of transubstantiation, but highly mystical. There are those who deny consubstantiation who yet hold that the actual presence of Christ is in the emblems and that in a mystical way we thus partake of Christ. They urge the language of Jesus in John 6:54-56 which is certainly spiritual appropriation, though there is no necessary allusion to the Lord's Supper. Calvin saw in the Lord's Supper a blessing to be obtained in no other way, though he hesitated to speak of "a real presence." Zwingli held that the bread and the wine are merely symbols and do not present the actual presence of Christ. If the view of Zwingli is considered empty of the full meaning of the ordinance, it may help one to bear in mind the acute problem in England today concerning the reservation of the emblems blessed by the Church of England minister in special receptacles in the church so that these emblems thus blessed may be worshipped. This is the heart of the conflict between the Evangelicals and the Anglo-Catholic wing of the Church of England today. The Greek

on this point throws no fresh light on the language of Jesus which is plain enough: "This do in remembrance of me." The tragedy of it all is that those who do not worship the emblems (idolatry) are tempted to take the ordinance too lightly and fail to recall the language and purpose of Jesus and so to have "the Real Presence of Christ," not in the emblems, but in the heart, in devout fellowship with the Master.

The second problem is that raised by Paul's words in 1 Corinthians 11:27-29 about eating the bread or drinking the cup of the Lord "unworthily" (*anazios*). This language has given distress to many devout and conscientious souls who even abstain from participating in the Lord's Supper for fear that they be unworthy of such a high privilege. Now Paul makes his own language clear enough in verse 29, "not discerning the body" of the Lord in the emblems, but making a regular meal of the ordinance. He had spoken of this disgraceful conduct in Corinth, how they made a scramble for the bread and the wine, each trying to get ahead of the others and some actually becoming drunk (1 Corinthians 11:20-22). It is possible, though not certain, that when the Corinthians came together, they had the *agape* or love feast which preceded the Lord's Supper and that these shameful scenes were enacted there before the Lord's Supper was celebrated. But the whole affair was an utter ignoring of the solemn significance of the Lord's Supper. Those who acted so behaved in a way unworthy of the Lord and brought judgment (*krima*) on themselves by such irreverent conduct. The word *krima* is the same

root as *krino* (*dia-krino*) used of the man's sin who does not judge or discern the Lord's body. Certainly no one should partake of the Lord's Supper without proper self-examination and without due appreciation of the significance of the ordinance. The "judgment" (*krima*) which one incurs is probably not eternal condemnation, but adverse judgment here on earth.

"Will you kindly give me your interpretation of verse fifteen in the second chapter of John's Gospel"

C. K. Turner, Beaufort, S. C.

It is not hard to see why Jesus "drove out (*Exebalen*) of the temple all the men and the sheep and the oxen." He did not actually smite anyone with the whip of cords, but the guilty consciences of the money-changers made them flee before the wrath of the reformer, the overturned tables and the scattered money added to the confusion, and the sheep and the oxen fled bleating and lowing as they went. It was an assertion of Messianic authority by Jesus who was indignant at the desecration of his Father's Temple. "Take these things hence. Stop making the house of my Father a house of merchandise." These grafters had paid the ecclesiastics for their concession, but Jesus boldly asserted his authority. The grafters and the ecclesiastics rallied and demanded proof of his right to act in this high-handed manner. The proof was more mysterious than the act, for it was resurrection foretold in mystical reference to his body. The disciples failed to comprehend the meaning of Christ's words till after his Resurrection and his language was distorted by false witnesses in the trial before Caiaphas.

## Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

### DOING THE THINGS WHICH CHRIST JESUS SAYS

*Elege de kai parabolehn autois*, And then He spake a parable unto them. Let us use a parable of modern things. An insulated cable suspended; it seems inert. Inert? Beware, it is "alive!" Three electric vitalities are latent there: Heat—for a whole battery of electric furnaces; Light—for wide streets of radiant arcs; Power—to operate much and mighty machinery. Throw a lever, establish contacts, and see the results!

That cable is the spiritual Religion of Jesus Christ. Roman Emperors thought it inert; tried to pull it down; it flashed into terrible activity! Three divine vitalities lie hidden, latent, in that Religion of Jesus: *Agapaoh*, the vital flame of Love—of God, of Man; *Pisteuoh*, the radiant Light—of Truth Believed; *Theleoh*, the living energy of a Will cooperative with God's. Throw the unseen lever; establish spiritual contacts with God and with Man: now see what "things" this Energy will "do!" *Ti de me kaleite*, Kurie kurie, kai ou poteite *ha legoh*. But, why call ye me Lord, Lord, and not do the things I say?

Well, we ask anew this month: Just what were those concrete "things" which Jesus meant for us to do? I wonder how many of us within the past month have made a clear, short list of them? "The things which I say" must have been, in Christ's mind, a few concrete, definite, *doable* things. What were they? Only Christ's own teaching can tell us. Here is my attempt at a catalogue, drawn from that teaching. The objective "things" which Jesus emphasized for us to *do* seem to be these five:

To keep on doing good; to keep on fighting Satan; to keep on making peace; to keep on telling about Jesus; to keep on shining.

#### 1. Keep On Doing Good!

When and how did Jesus Christ say for us to do that?

(1) *By His Example*. Actions speak louder than words. *Iehsous ho apo Nazaret dielihen euergetohn kai iohmmenos pantas*, etc. Acts 10:38. *Humin hupolimpinpanohn hupogrammon*, hina epakoloutheseite tois ichnesin autow. Leaving you an example, that you should follow his footsteps.

(2) *By Profound Parable*. *Samareitehs de tis*



odeuohn ehlthen kai' auton kai idohn esplagch-  
nistheh, But a certain Samaritan journeying came  
along to him and seeing, had compassion, kai  
eroselthohn katedehsen ta toamata autou . . .  
thgagen auton eis pandochion kai epemelehtheh  
autou. So it goes on: the universally favorite but  
 seldom followed parable of the Good Samaritan  
 (Luke 10:30-37), wherein Jesus taught, that we do  
 all the good we can, to all the people we can, in all  
 the ways we can, at all the times we can—just as  
 Christ himself did! And He said, *Poreuou kai su  
 poiei homoiohs, Go and do thou likewise!*

(3) *By Supernal Revelation.* *Hotan de eltheh ho  
 Huios tou Anthropon en teh dokseh autou kai  
 pantes hoi anggeloi me' autou, tote kathisei epi  
 thronou doksehs autou, kai sunakthehsontai em-  
 prosthen autou panta ta ethneh, k. t. l.* So begins  
 that solemn and sublime picture of the Last  
 Judgment in Matthew 25:31, seq. When comes  
 the Son of Man in his glory, and seated on his  
 throne of glory allots eternal destinies to all man-  
 kind, what shall be the ground of judgment?  
 Here it is: *Kurie, pote se eidomen peinohnta eh  
 dipsohnta eh ksenon eh gumnon eh astheneh eh en  
 aphulakeh, kai ou diekhonehsamen soi* Lord, when  
 saw we thee hungry or athirst or a stranger or  
 naked or sick or in prison, and did not minister  
 unto thee? *Tote apokrithehselai autois legohn,  
 Amehn legoh humin, epi' hoson ouk epoihsate heni  
 toutohn tohn elachistohn, oude emoi epoihsate* In  
 solemn truth I say to you, Inasmuch as ye did it  
 not unto one of the least, not unto me did ye do.

Now, be this picture-parable, or real revelation,  
 these words of Jesus vividly reveal the solemn  
 principle on which destiny shall be decreed;  
 namely, that the spirit and habit to keep on doing  
 good, or the contrary, will be much determinative  
 in that great day. *Ara oun hohs kairon echomen,  
 ergadzohmetha to agathon pros pantas.* So then as  
 we have opportunity, let us do good unto all men,  
 *malista de pros tous oikeious tehs pisteohs,* especially  
 unto them that are of the household of faith.  
 Gal. 6:10.

"Keep On Doing Good"—this is surely one of  
 the "things" which Jesus says. Do some reply,  
 "It is too much trouble;" or, "We are too busy;"  
 or, "People are not worth it;" or, "It doesn't pay?"  
 Well, Christ's response is clear: *Ti de me kaleite,  
 Kurie Kurie, kai ou poieite la legoh.*

## 2. Keep On Fighting Satan, Sin and Death!

Did Jesus say just that? Not in these words;  
 but he said it, and requires it.

(1) Jesus Christ called himself King of the  
 Realm of Truth. John 18:37. Of Satan Jesus said,  
 *Peustehr estin kai ho Patehr autou, A Liar he is,*  
 and the Father of it. Satan is King of Lies. Be-  
 tween two such kings, Jesus and Satan, truceless  
 war must be. (See Hebrews 2:14, Greek.) (2)  
 Under one leader or the other every mortal must  
 range himself. Christ calls to each and every  
 Christian, *Eseshe mou martures, Ye shall be my  
 (martyrs) witnesses! Ginou pistos achri thanatou,  
 kai dohsou soi ton stephanon tehs zohehs, Be thou  
 faithful, etc. Agohnidzou ton kalon agohna tehs  
 pisteohs, Fight the good fight of faith! (Cf. also*

John 12:25, Greek.) (3) Under the present dis-  
 pensation this truceless war is never ended.  
 Therefore, to Keep on Fighting Satan, and those  
 Satanic things, Sin and Death, is one of the five  
 things Jesus says for us to do!

## 3. Keep On Making Peace!

Peacemaking is ever incumbent on Christians;  
 is ever the evidence of their paternity. *Makarioi  
 hoi eirehnopoiot, hoti autoi huiot Theou klektheh-  
 sontai,* Blessed the peacemakers, for that they  
 "the sons of God" shall be called! This seventh  
 Beatitude is Christ's chief injunction that we be  
 Peace-Makers; but the Prince of Peace did much  
 to emphasize peace. *Eirehneuete en allehois, Be at  
 peace one with another,* was his exhortation to the  
 Twelve. Sending out the Seventy he said to them,  
 *Eis hehn d' an eiseltheite oikian, prohton legeite,  
 Eirehneh toh oikoh toutoh,* Into whatsoever house  
 ye enter, first say, Peace be to this house! To the  
 sad disciples at the Last Supper He said, *Eireh-  
 nehn aphiehmi humin, eirehnehn tehn emehn  
 didohmi humin.* John 14:27. And his resurrection  
 salutation to the Eleven was, *Eirehneh humin!*  
 It is clear that peace bulked large in his mind and  
 heart through all his earthly years, even as for his  
 birth the angels sang, Peace on earth! His life, his  
 words, his spirit, all command us to keep on  
 peacemaking.

## 4. Keep on Preaching!—Heralding; Testifying, Telling.

"And He charged us to Preach," *Kai  
 parehggeilen hehmin kehruksai,* and that today has  
 come to mean many things; from a true spiritual  
 sermon, to a deconsecrated effusion of egotistic  
 eloquence, in which the few and minute grains of  
 Gospel gold are lost in a mass of secular chaff.  
 But in Christ's command, the term "to preach,"  
 in its varying expressions, has one exalted signifi-  
 cance. Four words he uses: (1) *Kehrussogh,* to  
 herald (vid. Mark 16:15); (2) *Euaggelizoh,* to  
 proclaim good news (vid. Luke 4:43); (3) *Diag-  
 gelloh,* to publish abroad (vid. Luke 9:60); (4)  
 *Apaggelloh,* to tell, relate in detail (vid. Mark 5:19).  
 We find also another word, *Laleoh,* to speak, talk  
 of, discuss (vid. Acts 16:6), *Kohluthentes hupo tou  
 Hagiou Pheumatos lalehsai ton logon en teh Asia,*  
 Forbidden by the Holy Spirit to preach, etc.  
 Each one of these five words means to preach.  
 And the point of this all is, that Christ com-  
 mands every Christian to preach Him and His  
 salvation, in some definite form of speech. He  
 must "herald," or "evangelize," or informally  
 "testify" to groups; or at least, sit down in per-  
 sonal conversation and "tell"—tell the simple  
 story of what Jesus has done for him! And God  
 knows that no point more needs to be preached  
 today than this message to Christians: "Let the  
 redeemed of the Lord say so!" This is one of the  
 definite, concrete, doable things which Jesus says  
 for us to do!

## 5. Keep On Shining!

*Humeis este to phots tou kosmou . . . lampsatoh  
 to phohs humohn, Ye are the light of the world . . .*  
 Keep on shining. (Mat. 5:14, 16.) There it is,  
 exactly! Christ's command to his followers, and

his ideal for them. "Keep On Shining!"

*Ho Theos Phohs estin* (1 John 1:5); He "keeps on shining" from everlasting unto everlasting. His is the light of Divine Love; the light of Infinite Holiness; the light of Radiant Truth; the light of Perfect Purity. *Esesthe oun humeis teleioi hohs ho Palehr humohn ho ouranios teleios estin*, Be ye then perfect, as your heavenly Father is perfect. (Matt. 5:48.) Keep on shining! A white shining life is the best proof of a Christian; a shining character, the best testimony to Jesus. A shining face evidences "the joy of the Lord" within. It seems to me tonight, as I write, that I would almost rather preach a great sermon on this theme, "Keep On Shining," as an inspiring, ennobling, exalting

theme, than on any other practical theme I know.

Well, we have studied the four Most Emphatic Words of Christ's Life Vocabulary: To Love, To Believe, To Will, To Do. We have listed the five concrete "Things" Jesus says for us to "Do": Keep on Doing Good; Keep On Fighting Satan; Keep On Making Peace; Keep On Preaching Christ; Keep On Shining. We have found, in all this, at least eight great themes for sermons single or in course. And we might have presented many striking Greek notations on the verses studied, had space permitted. But at the last, Christ's solemn, searching words recur insistently, a challenge to us all: *Ti de me kaleite, Kurie Kurie, kai ou poieite ha legoh?*



Prof. Paul H. Roth, D.D.

## Psalm 72: Coronation Ode

THE REV. PROF. PAUL H. ROTH, D.D.

*Here is a timely psalm. It fits these days of expectation, it nobly depicts the King, and it throws into the future a vision of Epiphanies of the glory that has no end. The Roman use assigns it to the Epiphany season; the Gregorian use, to Christmas Day. The difference is immaterial; the great central fact of the Kingship of our Lord is the same.*

All good poems, Goethe tells us, have some immediate occasion. Herder, who did so much for the appreciation of the Psalms, made the remark even now not trite, that the meaning of a psalm will not be clear until its historical background is set forth. True, uncertainties involve the authorship. The Hebrew "le" that stands before the name of Solomon in the ascription always in such relation means authorship. There are many difficulties to this view besides the fact that verse 20 seems to assign the psalm to David. Many therefore have translated "le" "to" or "for." Briggs positively calls the ascription a pseudonym.

But the character of this psalm is not such as to render such specific data on authorship and date necessary to appreciation of its meaning. The circumstances are clear. A king accedes. The people sing this coronation psalm. The king is of royal descent, a king's son. They pray God that the king's reign may bring them just dealing, peace and other blessings. They wish him everlasting rule and prosperity. His kingdom is foreseen as destined to be world-wide, for his beneficent, just and merciful government will elicit this universal homage. Then come prayers and predictions looking to the everlasting duration of the blessed reign and the praise of the king's name. A liturgical addition, a beautiful doxology, closing the

second book of the Psalms, follows, and a note that this psalm closes the prayer-book of David.

So much for the contents and the historical occasion. But it is manifest that the stature of this King transcends as the heavens the earth, a David, Solomon, or Ptolemy, Philadelphia. Whatever the primary, local, transient reference there is built up in this Psalm a figure to which only He can answer, Whom the Targum on this passage calls "The King Messiah." He is a king of universal dominion and everlasting reign, to Whom a Hebrew theocratic ruler might serve in idea as suggestive type.

### Invocation, Verses 1-4

"Elohim, give the king thy judgments." The king, melek, is the king's son, ben-melek, that is, a king by true descent, Judgments, way of judging; Thy judgments, decisions inspired by the Divine justice. Justice and righteousness are the fundamental qualities of kingship. God is implored to bestow them.

After "ten," "Give," the verbs in the imperfect that follow are clearly optatives, indicating wish. So we translate, instead of as in the A. V., "May," "May he judge the people," "May the mountains," etc.

At once a note is struck that recurs in this psalm, the most appealing note in the Old Testa-



ment Law, that of consideration for the poor. And this is conjoined with the stress upon social justice, the equal law for poor and rich, mankind's immemorial, poignant cry. "May he rule the people in righteousness, and thine afflicted with justice." When that comes to pass then indeed will mountains and hills bring peace to the people, either as, nasa, bearing it as fruit, or as representing the glad messengers whose feet are on the mountains bringing Gospel of peace.

#### Invocation of Everlasting and Glorious Reign. Verses 5-8.

Better rendering for A. V., "Let them fear him," verse 5. Im-shemesh, with the sun; liphney-yareach, idiom for moonlight. The sense is, so long as shine the sun and moon, dor dorim, for generations of generations, a phrase which has planted itself in many liturgies, in secula seculorum, aiona ton aionon, world without end.

"May he come down like rain upon" not the "mown grass" but the meadow, that is ready to be mown. Like showers may he water the earth. The rule of this righteous, gracious king strengthens, revives, makes rich his people. "It droppeth as the gentle rain from heaven upon the place beneath," said Shakespeare of God's mercy.

"May he have dominion also from sea to sea, and from the river to the ends of the earth." The first sea is surely the Mediterranean; the second, perhaps, the Indian Ocean. The river is the Euphrates; the ends of the earth, the ancients conceived, lay at the pillars of Hercules, the strait of Gibraltar, which leads out into the Atlantic. But whatever the writer's personal limitations, his conception embraced a world-wide kingdom.

#### Foreview of Universal Homage, Verses 9-11.

At this point there is a change in the use of the verbs. The imperfects now stand at the beginning of the sentences and should have the force of futures. It is as if the prayer of God's people rises from hope to vision.

Before us moves a pageant that has wonderfully appealed to men's imagination. First come the tsiyyim who for thousands of years have been held to be desert-dwellers, "Ethiopians," but now are considered "adversaries." These bow in reverence to him. Other "enemies," perhaps the obdurate, "lick the dust" in utter prostration.

Then come the kings. The kings of Tarshish, the Phœnician Tartessus in the south of Spain, rich in silver, and of the coasts and islands, "return presents," i. e., tribute. This represents the homage of the farthest known West. The king of Sheba, Arabia Felix, when came the queen to Solomon, and the King of Seba, perhaps in Abyssinia, bring presents; the homage of the far South-east. But verse 11 breaks through all bounds; All kings shall do homage to him, All nations serve him.

This 11th verse lies as the basis of one of the oldest of Christian legends, for from it grew the

romantic belief that the wise men who came to the manger, and who were three because their gifts were three, were kings fulfilling this prophecy. The Venerable Bede even gave them names, Kaspar, Melchior and Balthazar. And in the glorious cathedral at Cologne lie in state the reputed bodies of these mythical royal pilgrims, relics of superlative sanctity.

Thus the Epiphany festival gotten the old name Feast of the Three Kings, which is still maintained in Scandinavian lands. But there is extant also a nobler attribution; that the three kings are not the mythical ones of Bede, but David, Solomon, and King Messiah Himself, with all of whom this psalm is connected.

#### Foundations of the Glorious Reign. Verses 12-15.

"For," showing why he should rule so widely and so long.

Because he will deliver the needy when he cries, the afflicted also who has no helper.

He will deal gently with the poor and needy, and save the souls of the needy;

From injury and violence he will redeem their soul, and costly is their blood in his eyes.

And he shall live and there will be given him of the gold of Sheba, and prayer will be made for him continually. all day long blessing will be invoked on him.

#### Closing Prayer for the Glorious Reign, Verses 16, 17.

Here the verbs change back to the beginnings of the clauses, and the meaning changes from future to optative. The following rendering from Cheyne gives as good a conjecture as any at the meaning of the puzzling 16th verse.

May abundance of corn be in the land, upon the top of the mountains may it wave; (and the people)—like Lebanon be its fruit, and may they blossom out of the city like the herb of the earth.

Be his name (blessed) for ever; while shines the sun, may his name have offspring; may all tribes of the earth bless themselves by him, may all nations call him happy.

#### Closing Doxology of the Second Book of the Psalms, Verses 18, 19.

This world hungers and thirsts for a ruler such as has been pictured here. Other kings have come to bring tribute, Constantine, Charlemagne, Barbarossa, St. Louis. But surely they are all charged to tell us that there comes a King whose right it is to rule and to whose kingdom there shall be no end. Such a king is Jesus the Messiah. The whole Church this Christmas-Epiphany time joins to hail Him and to unite in thanks to the Father who sent Him forth. Blessed be Jehovah, God, the God of Israel, who alone does wondrous things; And blessed be his glorious name forever and let the whole earth be filled with his glory! Amen and Amen.

# Sermons

## *Incompleteness and Completion*

*Morning, February 2*

The Rev. Chester A. Wheeler, S.T.M.

"Until the day break and the shadows flee away."—Song of Solomon 2:17.

How strikingly this haunting passage from that strange love song of the Bible, the Song of Solomon, expresses the feeling of the shadow-like nature of life which ever oppresses thoughtful men and their wistful longing for that which is real and complete. All literature, both ancient and modern is burdened with this tragic sense of incompleteness, this strange frustration of the ideal which ordinary life seems always to bring, this longing for reality that, through all our days, seems never to find fulfillment. The Bible exhausts all possible comparisons to express the thought comparing life to a shadow, an autumn leaf, a sleep, a weaver's shuttle. St. Paul closes his hymn of love on the note of hope: "Now we see as through a glass darkly, but then face to face." Secular literature is at one with the Bible in picturing this strange sense of unreality and incompleteness in human life except that in secular literature it is apt to take on a tinge of futility and hopelessness. Some of the greatest literary tragedies of the ages have as their background this appalling conception of poor mortals with the capacity for knowing and appreciating the ideal yet futilely battering themselves to ruin on the rocks of bitter reality. Much modern literature has this as its motif. It is tragic and all the more so in that it is often presented in the form of bitter jesting. It is the literature of despair and therein it differs from the development of the thought in the Bible. The writers of the Bible also recognize the incompleteness and disappointing nature of this present life, but with them the recognition rarely results in bitterness and almost never in hopeless despair since they look for the realization of the ideal in the life of eternity. As between the two reactions I believe that the Bible is nearer to truth with its message of hope and prophecy of the ultimate fulfillment of life's ideals.

It is significant that this sense of incompleteness of the spirit and not of the body. From a purely physical standpoint it is untrue to say that man is never satisfied. The body can be completely satisfied with food, drink and physical gratifications of whatever sort. In this it shares with the animals that perfect satisfaction which they so often display when well fed and sheltered. And in their case that sensuous delight seems never to be shattered by any haunting sense of futility or incompleteness. It is only man who is so tortured even when all physical conditions that make for happiness are perfectly fulfilled. Indeed it is often true that it is under such circumstances that he is most haunted by this specter of futility. The absorbing struggle for the means with which to satisfy bodily needs often takes so much time and strength that spiritual reactions

go quite unheeded. It is when the struggle is over and they are abundantly obtained that the sense of futility and lack becomes most obtrusive. Surrounded by all that wealth can purchase, man often reveals his capacity for spiritual misery as never under other circumstances.

This truth is equally apparent in the development of mankind as a social unit. Society constantly approaches nearer to the time when the physical world will be man's slave to fulfil his slightest wish. Indeed we are, even now, living in a time when men are surrounded by luxuries and comforts such as no preceding generation ever knew. But is mankind as a whole happier therefore? Judging from current literature it would seem not. Present day literature is saturated with gloom and a deadening sense of futility. What more convincing proof do we need that the Bible is right when it asserts that men cannot be satisfied with things, that though the body be satiated with every good thing the soul will still be unsatisfied? It is man's spirit that reveals needs that physical things cannot satisfy, that reveals capacities for larger and finer achievements than this world makes possible. It is the spirit of man that can never be satisfied with its growth in purity and holiness, which never can have enough of friends, of love, of life. It is the spirit that feels instinctively that it ought not to be so limited, that is forever hurling itself rebelliously against the bars of this world's limitations. It is the spirit which will never subscribe to the disillusioned mood of the poet who wrote:

"The common problem, yours, mine, every one's,  
Is — not to fancy what were fair in life  
Provided it could be — but finding first  
What may be, then find how to make it fair  
Up to our means: a very different thing!  
No abstract intellectual plan of life  
Quite unresponsive of life's plainest laws,  
But one, a man, who is man and nothing more,  
May lead within a world which (by your leave)  
Is Rome or London, not Fool's Paradise."

Neither Rome nor London ever yet proved satisfactory to the questing spirit, nor will that spirit ever admit that it was made to be the satisfied citizen of such cities. Forever it seeks the city whose builder and ruler is God and calling it Fool's Paradise will never dissuade it from the quest.

It becomes apparent, I think, that man's sense of incompleteness and dissatisfaction with life as it is, arises principally from the endless clash between the limitations of the world and the forever aspiring yet partially baffled longings of the spirit in conflict with those limitations. But so far from finding in this cause for despair, I find in it most hopeful prophecy. For it makes clearly evident that the body and the spirit are of two different natures, one capable of adjusting itself to its physical environment and therefore evidently made for it, the other forever ill at ease and chafing at its limiting confines. It is common today to ridicule the language of the hymnology that represents man as a stranger and a pilgrim "upon a



foreign strand," but in view of what we have found to be true, one may well ask whether it is not, after all, truer to man's real nature than the determined efforts now being made to naturalize man as a contented citizen of this world. In spite of all the spirit of man will still instinctively feel itself a sojourner here, but by right a citizen of that other world which shall be to this one as is the night to the day, as is the shadow to the reality. Nor would I have man lose this sense of "otherworldliness" for I see in it clear evidence that man's spiritual destiny is eternal and glorious above all present dreams; I see in it most hopeful prophecy that man's soul lives on "amid the wreck of worlds" and the ruin of all material things including the body.

Quite aside from the inference just drawn from the difficulty with which man's soul adjusts itself to finite and perishable things, this sense of incompleteness, always present in greater or less degree in the soul, argues the possibility that somewhere, somehow, completion is possible. Otherwise man is mocked by an ideal which he can never attain, by a goal which he may never reach. To believe this is to deny the reason and purpose which manifests itself everywhere in the universe. The most convincing argument from this universal reason that pervades the universe that I have ever heard comes not from a preacher who, in the opinion of many, might be misled by some esoteric vision of a "Fool's Paradise," but from a scientist. It is none other than Prof. Mather of Harvard University who, in his recent book, "Science in Search of God," insists that the demand of the soul for spiritual realities, for God, for truth, for righteousness, for immortality, may be taken as evidence of the actual existence of all of them. As truly as the lungs demand air, the mind of man demands truth; as truly as the eyes of the body are made to respond to light, so is the soul of man made to respond to God. Now it is the same great Reason or Intelligence that created both the body and the soul of man. Therefore it is reasonable to suppose that the one is created in such a manner as to perfectly co-ordinate with reality, while the other is so created

as to be forever mocked, as to find in reality no response to its needs? It is the belief of Professor Mather that the reasonableness of all existence demands that the quest of the soul for ideal truth, ideal life, ideal beauty, must be capable of realization. It is encouraging to find our Christian faith thus confirmed by the words of one who is recognized as an outstanding member of the scientific world.

It was the late Dr. George A. Gordon who once said: "*This world is for initiations and not for completions. Let us not be disappointed because the idealism of Jesus and the prophets has not been completely recognized. Enough that we are on the way to their realization. That full realization is for eternity.*" It is wise counsel against the despair which may easily beset us over the seeming failure of ourselves and others to attain to the ideals which the spirit is always setting before us. The ideal may not be attained here, but the truth of the ideal is vouched for by the progress which the life that truly seeks it is able to make. The soul that is true to its birthright, that refuses to be satisfied with things, that persists in its demand for the ideal, does meet with a response which buoys it up; it comes in contact with a power not itself that makes for righteousness, truth and spiritual satisfaction; it finds itself developing in its capacity for understanding and love. In seeking the goal, though it does not attain, it receives evidence that it is on the right road though the end thereof is hidden around the corner called Death, though the goal itself is for eternity and not time. In this faith Browning wrote:

Oh, never star  
Was lost; here  
We all aspire to heaven and there is a heaven  
Above us.  
If I stoop  
Into a dark, tremendous sea of cloud  
It is but for a time; I press God's lamp  
Close to my breast; its splendor soon or late  
Will pierce the gloom. I shall emerge some day."

When the day breaks and the shadows flee away, the initiations of earth shall become the completions of heaven and the questing soul shall be justified of its faith.

## The Glory of the House of God

Evening, February 2

The Rev. Charles Haddon Nabers, D.D.

*Glory is one of the words the very utterance of which pushes the horizons of life farther and farther away. It opens up new vistas before the mind and it fires the imagination of men.*

*There is Glory in Nature*

David knew it when he wrote the familiar words, the Nineteenth Psalm: "The Heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

Christ knew it and withdrew constantly from the world in order that He might find strength amid the glory of nature.

Aldous Huxley in his late novel, "Point Counter Point," a book of crude life, knew it. In a sensational episode one of his characters strikes a match out in the dark and the stars are blotted from the sky and "we saw nothing save that which lay close at hand," the glory of nature vanished.

Every ocean traveler knows the glory in nature. We saw it memorably one evening several years ago as our steamer left the harbor of Algiers. It had been a dull, dreary, cloudy, chilling day. We

had been busy watching life whose major aspects were in keeping with such a day. An hour or so after the vessel steamed out of the harbor the sun finally emerged. The grays in the Heavens became blue. The blues turned to gold and then to crimson. With broad streamers of light they fell over the waters of the Mediterranean and through vivid colors on the irregular range of snow-hatted mountains which form a fence along the north coast of Africa. Leaning forward on the aft deck of the "Laconia" to see it all, we beheld the glory of nature. The master artist of all the worlds was painting for us to enjoy.

### *Glory in Places*

There is a glory in certain spots which have acquired supreme significance because of their relationship with important phrases of history. Such a glory is manifest in the old cobbled stone square at Florence where Savonarola was burned to death rather than sacrifice principle which meant more to him than life. Such a glory is possessed by the crude Catacombs, under ground tunnels which formed worshipping places for the little Christian communities in Imperial Rome when the wrath of Caesars was turned against all who refused to bow unto the gods of state. Such a glory is at Oxford where the Martyrs' Monument commemorates Cranmer, Ridley and Latimer, who were burned opposite Balliol College. As the flames shot up around him, Latimer cried: "We shall by this day be God's greatest light such a candle in England I trust shall never be put out." Such a glory belongs to the little seaside village in Spain, close to Cadiz, for it is from this spot that the fleet of Columbus set sail toward the New World. Such a glory hovers about Mt. Vernon, the home of one of the great souls of the New World.

### *Glory in the House of God*

There is a glory in the house of God, the place where mortals commune with the Divine. It matters not how great is the house either in point of architecture, how hoary it is with age, or how costly its interior decorations; or how it lacks any and all of these things—there is a glory there. Of course, there is glory that all can see in Bethlehem. The Church of the Nativity is the oldest place of worship of Christendom. Of course, there is glory in St. Peter's. Here is the biggest of all churches and one whose decorations are the most ornate. Millions of worshippers pass beneath its portals each year. Sheer size alone would give it glory. Of course, there is glory in Notre Dame. Its gothic arches have listened to the aspirations of France and French folks as for centuries they have cried unto God. There is glory at Westminster Abbey in the memorials erected there to the choicest sons and daughters of the Anglo-Saxon race. There is glory, too, for every Presbyterian in St. Giles, at Edinburgh, where John Knox proclaimed the gospel, whose message gave freedom to the intellect. Of course, there would be glory in all such places of worship scattered over the world.

Yes, but there are others with a glory as great. When he was in America the summer of 1928 the great Australian Dr. F. W. Boreham told the story of an old lady in his native land who wanted him to be sure and see her church at Dunsten Brook when he came to her section of the country. "Oh," she said, "you must not fail to see my church, no one has seen Australia until he sees the church at Dunsten Brook." When he did see the church that to her was the loveliest spot on earth, a place of glory, it was only a rough shed standing out in a bare field. Every house of God has glory. The congregations in the biggest city churches always like to sing about "The Church in the Wildwood, the Little Brown Church in the Dale," because these words bring back memories of places that will ever be enshrined in hearts with glory.

### *What Gives Glory to the House of God*

What gives glory to the house of God? Every house of God possesses glory because it is a holy place. It is a place of prayer. It is the place that brings God down to the daily tasks of human life, the place where men secure and maintain fellowship with the Divine. To the man or woman who realizes the holiness of God the place of worship has a significance in that it is dedicated to the Heavenly Father. Visions of God, convictions of sin, inspirations for service most frequently come unto men and women when they go into the house of God and make of it a place of prayer.

There is glory in the house of God not only because it is the place of prayer, but because it is the place of hallowed associations. It links man with God and also links man with all that is worth while in the past. When we look at this church we do not see the building, the stones, the seats or the pulpit. As we are worshipping we see more than that, we see God, we see the folks who used to worship here, but who are now members of the Church Triumphant. Worshipping here we are compassed about with a great cloud of witnesses. Hallowed memories? Memories of faces that used to be in seats which shall know them no more, memories of the old hymns we learned to sing in the days of childhood, memories of messages which renewed life and stirred the depths of our souls, memories of the occasions when we gave our life into keeping of the Christ. Yes, there is a glory in the house of God because it is the place of hallowed associations.

There is a glory in the House of God because it is a place of hope. If it links man with God and man with the past, it also links him with the future, with all the years unto the coming of eternity. Every church building is an eloquent symbol of the existence of God and a reminder of His interest in the affairs of men. Every church spire pointing Heavenward testifies to the hope which the Christian has in an eternal life with his Master.

There is no greater glory than the glory of the house of God.



## The Finality of Jesus— Is Jesus Final?

Morning, February 9

The Rev. Samuel McPeeters Glasgow, D.D.

"Art thou He that cometh, or look we for another?"—Mt. 11:3.

Uncertainty about some things is intolerable. The more vital and personal and determining the factor, the more intolerable the uncertainty is.

Several years ago among my colleagues on the faculty at Austin Theological Seminary, Austin, Texas, was Rev. Dr. John R. Sampson. He was a man vibrant with life, with mind of a very high order, and passionately fond of the great out-of-doors. Just a summer or two after our work together in the Seminary, Dr. Sampson went to Colorado for his vacation, and undertook a mountain hike, similar to many he had often taken, through the great Rockies. In the forenoon, at a rest house along the trail, he was seen and engaged in conversation by one of the mountain guides. He went on up the trail. An unexpected snowstorm occurred, and he was never afterwards seen alive. Only in recent years were there discovered what was thought to be fragments of his remains. The uncertainty that attended such a disappearance and death was a crushing burden indeed to Mrs. Sampson and her family.

During the past year, a very similar tragedy was taken place, at least in its distressing issue. A talented young woman from my little home village in Virginia, after completing her course at the Assembly's Training School, was married to a Mr. Lacey, himself a minister of the Gospel, and both of them applicants for Foreign Service. In the interim, while they were awaiting their actual entering upon the missionary life, he accepted the splendid little Presbyterian Church in Ulvalde in Western Texas. Thither as bride and groom, they went, and the work of God was rapidly progressing under their dexterous and devoted hands. Mr. Lacey left home one day for the meeting of the Presbytery of Western Texas. He went through San Antonio and on East. The meeting was to be held in Brownsville, which is in the Southern toe of the great State of Texas. All trace was lost of him after San Antonio, and from that day, now about ten months past, to this, not a single word or breath of trace has been had of this splendid young life. In the meantime a blessed little baby has come into the home, and the brave mother has taken work at the Pres.-Mex. School for Mexican Girls at Taft, Texas. Who can visualize the agony of the uncertainty of the weary days, weeks and months of the fruitless search for that splendid lost man?

Uncertainty about some things is intolerable.

If this is true of our physical and temporal interests, how much more piercingly imperative is it to know, to be finally assured, regarding our spiritual and eternal interest; and our spiritual and eternal interest center in the person and personality of Jesus. As the centuries of human history have come and gone, they have cast up

the supreme question for the race. That question is: *Who is Jesus?* There have been other colossal figures who have occupied the center of the stage of their day, but strange to say, and yet not strange, there is no single person and no group of great minds and hearts who dispute with Jesus the center of the supreme interests of the race. The question is not who was Alexander, or who was Caesar, or who was Charlemagne, or who was Napoleon; but WHO IS JESUS?

There has been a question of great interest regarding the authorship of the plays attributed to William Shakespeare. This battle has centered around the question whether he or Lord Bacon was the actual author and producer of these titanic works of art. At certain periods of literary development and discussion, the battle has waxed hot and volumes have been written and schools of belief have been formed around this point. This, however, is a merely academic question. Its decision either way is not revolutionary. Over against this, and every other question, there stands in bold relief the supreme central query of the Race that thrusts up its mighty problem for decision: WHO IS JESUS? Is Jesus Final?

John the Baptist was a man of the wilderness and of the great out-of-doors. He was built on a big scale, nothing petty or little marked his colossal character. No doubts assailed him or disturbed the level of his life, as with sledge-hammer blows he drove home his mighty message regarding the coming Messiah, as he preached to countless thousands in nature's great auditorium, the sloping valleys and hills of the Jordan. Only the clearest conviction filled his heart when he baptized his recognized Lord, when he proclaimed His Messiahship with irresistible fervour and power, and when he beheld the confirmation of Heaven on the prophecy that he had received for identifying the Coming One, in the descent of the Holy Spirit upon Jesus.

What a matchless figure John is! How he towers above the prating and precise Scribes and Pharisees of his day! How high Jesus estimated him when he declares: "Of them that are born of women, there hast not arisen a greater than John!" Peak figure, John!

This same John, however, when the deadening routine of the dank and fetid prison cell poured its poison through his body, when crushed with enforced inertia, was his great spirit that loved and lived upon liberty, began to feel the tentacles of doubt as of some mighty, hideous monster, fixing themselves about his soul. "If Jesus is the Christ then why am I where I am"—must have come with crushing claim upon John's thinking. He was an honest, sincere doubter. He did a wonderously wise thing with his doubts. He took them straight to Jesus. Driving directly to the center of his heart's longing, he asked the question. The answer to his question will forever settle and did forever settle the heart of John—"Art thou he that cometh, or look we for another?" I am sure that every thoughtful mind has noted the infinite tactfulness of Christ in His reply. There is not a note of resentment. There is not a trace of

criticism. He does not rush into sharp, categorical affirmation. He tells the little company of loved followers, who have brought Him the question, that they shall carry back word to John of the things which they see and hear; that they shall tell John that blind men are going about with perfect vision; that twisted cripples are walking with vigor and strength; that hopeless lepers are cleansed and renewed; and that dead men are given back to life; and that as a climax, perhaps a strange climax to us, the poor and under-privileged of the day are being given to Gospel of Salvation. So far as we know, the answer that this little group of men took back to that mighty, magnificent, imprisoned spirit forever broke the fetters of any binding doubts and lifted him out into the liberty and freedom of his assured fellowship with Jesus as God's Son the Messiah.

However, for the intensive study of this hour, I want to couple with this question of John's, two other statements of Jesus. One of these He made during the days of His earthly life to a bruised and troubled heart, carried about by a poor Samaritan woman. The conversation takes place over a well where Jesus is resting and whither she has come for water. As it draws to a close, the woman, acknowledging the spiritual training of better and earlier years, and the universal hope of the Hebrew, says: "I know that Messiah cometh, he that is called Christ; when He is come, He will declare unto us all things." To this challenging profession, with the clearest declaration of His ministry, Jesus replies: "*I that speak unto thee am He.*"—(John 4:25-26.)

The other statement that we would couple with John's question was also made by Jesus, but made more than half a century later. It was caught by the prophetic ear of John on Patmos and is preserved for us in the Book of the Revelation. That Book is called the Revelation of John—That is, a misnomer. The Book gives its own name in the first five words: "The Revelation of Jesus Christ," and in this unveiling of Jesus Christ, John quotes more than once a statement made by the risen Lord into the ear of His faithful apostle. This is the declaration: "I AM THE ALPHA AND THE OMEGA who is, and who was, and who cometh, the Almighty," "I am the first and the last and Living One, and I was dead and behold I am alive forevermore, and I have the keys of death and of Hades."

In the presence of this searching inquiry, born of the soul of John, and Jesus' two categorical answers, we remark first:

*Jesus THOUGHT He was the Messiah of God and, therefore, the finality for our faith.*

There is no shadow of doubt about Jesus positing all his claims to power and pre-eminence, upon His Divine Finality. We can not avoid the issue here. Jesus deemed Himself the final and authoritative Deity in the flesh.

Either he was what he thought himself to be, or he was a poor, misguided, misinformed, miserably mistaken, mere man. Middle ground there is none!

If Jesus was self-deluded and self-deceived, then he is a spectacle pushed up on High only to fall into the more fathomless depths of ignominy. And He was self-deluded, and He was self-deceived, if he was not the very Messiah of God and the Finality for our faith.

But let us come promptly to the second and closely related thought. We remark in the second place:

*Jesus SAID He was the Messiah of God, and therefore, the finality for our faith.*

He is on record. His unquestioned and numerous statements are preserved. He foreshadowed His stupendous claim in His statement to His mother and father when but a lad of twelve years. They, after sorrowful searching, found him in the Temple. To their chiding question he cries: "How is it that ye sought me? Knew ye not that I must be in my Father's House" or "in the things of my Father, about my Father's business?" (Luke 2:49.)

Further strength is added to His claim when at the threshold of His public ministry that He may fulfill all righteousness, He is baptized of John at the Jordan. Then it was that the Holy Spirit, in the form of a dove, descended upon Him, and God spoke, saying: "This is my beloved Son in whom I am well pleased."

But the narrative swiftly moves on to our text when Jesus, to the woman of Sychar, representing as she does the bruised and broken and defeated life of the world, declares definitely and unequivocally that He is the Messiah of God, The Finality for our faith, "I that speak unto thee am He."

This unmistakable statement He bulwarks by scores of others that imply its claim. Think of the haughty and cruel insincerity of which Jesus was guilty in the following statements if He was not the very Messiah of God, if He was not the Finality of our faith. Listen! To a heart-hungry world: "I am the bread of life." To parched souls, dying of thirst: "I am the water of life." To scattered and lost sheep: "I am the good shepherd; the good shepherd giveth his life for the sheep. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My father that gave them me is greater than all, and no man is able to pluck them out of my father's hand. I and my father are one." To the bewildered and drifting millions of men with a destiny of an immortal soul in their helpless hands: "I am the way and the truth and the life. No man cometh unto the father but by me." To broken and crushed men, benumbed with a nameless dread and terror: "Come unto me all ye that labor and are heavy laden and I will give you rest."

Either Jesus is the Messiah and the Finality for the faith of men or He has grossly and intentionally and inexcusably deceived those who stood in need of infinite compassion at His hands.

But further we remark in the third place:

*He PROVED Himself to be the Messiah of God and the finality of our faith.*



We open our statement here with the question: If Jesus had been Divine, in a unique sense, what could He have done to prove it that He did not do? Can human imagination add one thing to the Record that would make it more the Record of God in the flesh?

With the word of His mouth, with the touch of His hand, He healed the broken and diseased bodies of men. Was not this the work of the Messiah? With His few utterances He set the final standards of ethics and morals and righteousness for the world forever. Was not this the work of Messiah? With His mighty authority, He rebuked demons and they immediately, testifying to His Deity as they went, fled from their chosen haunt in the chamber of a man's heart, unable to delay their departure a moment. Was not that the work of Messiah? Yes, He spoke, and the dead, the dead until decay had set in, arose vibrant with vigor to live again. Was not that the work of Messiah? Yea, and as though this was not enough, and richly running over in abundance, He foretold His crucifixion and His Resurrection, and with the authority given Him of His Father, He arose Himself from the dead. He laid down His life, and He took it again. He is now God and Man ever-living to make intercession for His own. Was not that the work of Messiah? He has proved Himself to be Messiah and the Finality for our faith.

The good souls of all the Christian ages, a numberless host, are they, have pilloved their faith upon Him as their God and as fully final. The early Christian Fathers trusted His claims to their fullest import and praised Him as God the Son. The Apostles foundationed their message and mission upon His resurrection, and they built all their hope and proclamation around His claimed and attested Deity. He said: "I that speak unto thee am He." He said: "He that hath seen me hath seen the father," that is, God. And, as though this were not enough, God, God the Father Himself, has stepped out into the open before all ages and preserved His divine statement in the record, and to all the nations He has proclaimed the essential Deity of Jesus, as He Himself speaks of Him as "God," saying: "Thy throne, oh God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Heb. 1:8.)

But some may answer, "We do not accept or receive the Revelation. All that you have to say and claim is based upon the Bible." True, and quite sufficient and final it is for my soul and the soul of millions of earth's greatest and best of all ages. But for the moment, brush it all aside; think as though it were not. You still have the Fact of Jesus. If He is the phantom of man's fabrication, what a Divine Fabricator man must have been! Why have the ages never fabricated another Jesus? Why have not the later and more advanced ages fabricated a better Jesus? Where other great are honored, He is revered. Where the human spirits are loved, He is adored. Yea, where men obey their fellows, they worship Jesus. A Phantom? Well, if so, there is no factor in human interests so substantial and dominant and controlling. Jesus, a Phantom? Let the lifted level of humanity and the dignity He set upon the brow of man answer the charge. Let the carolling of protected childhood, blessed, by hands to be pierced, into priceless value forever; drown in glad song the carping critic. Let the praise of ennobled and crowned womanhood, whose rise has been as swift as her position is now lofty, utter her unanswered testimony from the limitless ranks of Christian womanhood today. Let a trailing civilization, ever unable alone to pioneer; with her thousand handmaidens of culture and science and justice and human rights and human liberties; add her paean of matchless praise to the Oratorio of Jesus. There has never been on this sun-kissed and sin-cursed globe, a land or a people that has had a "Bill of Rights" to protect its average citizenry where first there has not gone Himself, the Prince of Righteousness, Jesus; Who promised to fettered and enslaved humanity: "Ye shall know the truth and the truth shall make you free," "I am the truth." Deny the Revelation if you will; you can not deny the Fact of Jesus. Jesus today is vibrant, living, dominant, controlling Lord upon the ultimate throne of the human heart.

No, there is no door left open. The accumulating testimony is unanimous. Will you not, with me, with all life's precious possessions of time and eternity at stake, cry out the confession of your soul with doubting and then trusting Thomas of old, "My Lord, My Lord, and My God?"

## The Resurrection and Heroism

Evening, February 9

The Rev. Samuel McPheeters Glasgow, D.D.

"If after the manner of men I have fought with beasts at Ephesus, what advantageh it me, if the dead rise not? Let us eat and drink; for tomorrow we die."—1 Cor. 15:32.

This is strong language. Vivid metaphor is the needed vehicle for the apostle's thought. Doubtless he refers to some "beastly" plot that the vicious and cunning Jews, in their hatred against Christianity, or the debased and unscrupulous heathens, in their senseless bitterness, had laid for his life.

For such a spirit as Paul, to enter, patiently to pursue, and to master such a life as his missionary zeal and toil entailed, demanded a real and sustained urge. The tremendous urge that was sufficient as explanation, incentive and objective for this man of large proportions was the Resurrection.

Possibly we should pause a moment to note the difference between being raised from the dead by God's miraculous power and the Resurrection. Lazarus was raised from the dead, as was the son of the widow of Nain, and the daughter of the synagogue ruler, Jairus. As a matchless testimony to God's mighty power, those who had finished

life and had died were given an added span of life, and were raised again from the dead. They were, however, subject to all the infirmities of the flesh, and each one in due course of time died again. In bold contrast to this, stand the Resurrection of Jesus and the Resurrection of the Saints in the Great Day. They shall participate in the endless life never to be subject to death any more. This distinction should be kept quite clear in our thinking.

The thought of the Resurrection and of Life Eternal founded upon credible evidence, and received by faith, works a marvelous transformation in the heart. No wonder that those possessed of this eternal hope are filled with a strange courage which their persecutors in no age have been able either to imitate or explain. The atmosphere of their lives has been a mighty peace of which those in close proximity to their inner life were inescapably conscious.

If this life which we now have and live and see, is all, then well the apostle might say, "let us eat and drink for tomorrow we die." He means let us avail of such as the physical realm may offer, and make the best of our cramped and brief existence. If, on the other hand, this life is but the briefest threshold of real life, unhampered, full and still increasing; then there is a far different value of all life's interests; and men and women and young lives are able to bear, to suffer, to wait, to be true in the knowledge and possession of the Resurrection and the Endless Life.

### *The Resurrection and Heroism*

*The Resurrection is the Battle-Ground of the message of the early church.—Acts 4:12; 5:17-30.*

There can be no rational mind that reads the revelation of the book of Acts who could doubt for one moment that the disciples believed in the Resurrection of Christ. The Gospels plainly show that they did not expect it, therefore, could not have manufactured it. There is no other credible supposition explaining their conduct than the fact of Christ's Resurrection. His Resurrection from the dead is also substantiated by the empty tomb which was sealed with the Roman seal and guarded by a Roman guard, thus given every human security. Further it is substantiated by the grave-clothes, and their unchanged and unmoved condition. When Peter and John entered the tomb on the Resurrection morning the evidence that was final with them was the grave clothes and their condition. There was the form of Jesus' body still clearly outlined by the undisturbed broad "linen cloths" that had enswathed his body and a separate one his head. As the fully developed chrysalis emerges from its shell leaving its form behind in the contour and size of the shell; so our Saviour on this mighty morn emerged from His grave clothes, needing no human hand to "loose Him and let Him go." The evidence in His form which He left behind Him on the grave clothes convinced those, who steadfastly beheld it, of His Resurrection. (John 20:6-8). In addition to all this, there is the changed Sabbath, and Pentecost, and the church of today.

No wonder, therefore, that the crux and climax of every discourse in the book of Acts practically without exceptions is the Resurrection of our Lord and Saviour. This is the subject of the apostles' preaching. This they defended against all traducers and every denying prophet. To this belief they attach their souls' eternal interests and for it they are not only ready to die but do die.

Around the Resurrection, together with the Virgin Birth, of Jesus has raged through the ages the battle between truth and error. It is the battle ground of the church in the early years of its life, and ever since, wherever it has been denied, true Christians have defended it at whatever cost.

*The Resurrection is the Motivation of Missionary Heroism.—1 Cor. 15:32.*

It costs to be a missionary. The severance of tender ties, of home and loved ones, of nation and language, and native land, for a hostile foreign suspicion, and often open and bitter persecution, needs a motivation final and tremendous.

It is men and women possessed with the power of the Endless Life, with a sense of this priceless treasure, and with a conscious burden for the lost millions of the race who have not the Life; who go forth upon the mission of the Gospel of the love and salvation of Jesus Christ.

Paul says that he reckons that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us. Paul knows that if he suffers with Christ he shall also be glorified together with Him. This is the conscious possession of the Resurrected Life. It is already ours in essence as an inalienable possession for the entering into which we are being prepared and kept by the Giver thereof, God Himself. No marvel that men thus seized of an immortal inheritance are the pioneers of the centuries in the transplanting of the Tree of Life to the shores of the uttermost nations of the earth.

The Writer of the Hebrews describes this spirit of missionary heroism as possessed by those who are in league with God and themselves owners of the Resurrected Power. He refers to them as those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of the lions, quenched the violence of fires, escaped the edge of the sword, from weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;—And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

The invincible spirit is the spirit that is consciously deathless— not subject to death. When shallow and selfish thinkers sought to persuade the great and gentle Palissy to recant and to deny the faith, and to thereby secure his liberty from prison and deliverance from the danger of death;



Palissy courteously refused their proffered suggestions and offers of succor. Said the king, for it was the king who was speaking to him, "I am forced then to turn you over to your persecutors." "Forced, sire," replied Palissy, "That is not to speak as a king. They who force you can not force me. I can die." Possessor was he of the Endless Life. Therefore, executioner's axe could only sever the cords that bound him to the little isle of time and launch him forth on the boundless sea of the Endless and unhampered Life with God.

Thus we see a motive deep and strong and final enough to put a song in the martyr's heart, and upon his lips as the faggots are piled about him. Indomitable, invincible, quite unconquerable is the spirit possessed with a consciousness of belonging to that sacramental host of God's redeemed to whom has already been given the possession and the power of the Endless Life.

*The Resurrection is the heart of the Gospel in all ages.—1 Cor. 15:45; Rev. 1:17-18.*

Paul does not leave us in doubt. He is quite explicit and unmistakable. He posits his unshaken faith in the Gospel of Jesus Christ, not primarily upon the Person of Christ, or Words of Christ, or Miracles of Christ, or even the Character of Christ; yea, and we speak it quietly but quite distinctly and positively not upon the Death of Christ, for even this matchless sacrifice would have been meaningless to poor mortals were there no sequel. A Roman cross is only a mere gesture against cruel and conquering sin unless there is an

Empty Tomb, hewn out of the rock hard by. Paul rests his gigantic faith and experiences its expanding growth because of the Resurrection of Jesus Christ from the dead. (Romans 1:4, 10:9).

This cardinal element of the Christian creed is not only celebrated at the time of the year we call Easter, but on every Lord's Day, every "first day of the week." As the wheels of industry cease their humming, they pay a silent tribute to the Resurrection of Jesus; as the family circle gathers for a Sabbath of rest and worship they tell of another Father and Son and their Royal Re-union; as the praises break forth in home and church they but echo the heavenly choir who now sing, "Worthy is the Lamb that was slain, to receive honor and might and power and glory and blessing." Every Lord's Day, every Christian Sabbath, is an earnest of the eternal rest and the Endless Sabbath which belongs to the people of God.

The Seventh day of the week, the Jewish Sabbath, celebrated from the beginning until the Resurrection, was a day of rest and worship in honor of God's Creation. Christian Sabbath, observed with continuity since the Resurrection of our Saviour, which is the First day of the week, is also a day of rest and worship, celebrating the Re-Creation or Redemption of God. God grant that to us there may come the spirit of heroism and of Godly daring and of patient endurance and of the absence of all fear that marked the spirits of old who were possessed with a sense of being possessors of the Endless Life.

## The Man That Lost His Grip

Morning, February 16

The Rev. R. Lincoln Long

*"And I said, 'Oh that I had the wings of a dove. Then would I fly away and be at rest.'" Psalm 55:6.*

The shepherd boy, the chore boy of a family of ten has become King and he is tired of his job. He voices the cry of an infinite number of humanity, the desire to get away from it all. Soldier, lover, dreamer, the world's most important poet, a man of ideal friendship, father of the Bible's wisest man, brave, generous, magnanimous; David the giant killer and harpest at the height of his career is attacked by the devil's favorite method of dealing with active men and women, depression.

Psalm 55, verse 6, is a case from the spiritual clinic. If you have ever had that hunted feeling, the desire to get away from people, restless, your heart sore or have felt the terrors of death, fear and trembling, have mistrusted your best friends, you have had the King's disease, spiritual weariness. God's not in His heaven and all's wrong with the world.

This Psalm was a solo, sung to the accompaniment of stringed instruments by the chief musician. It was to be done skillfully it says, for there are times when one voice can express best the feelings of a multitude. The best sermons are often

those that express *your* feelings, hopes, aims, aspirations and yearning for God.

And Christ, how often he went out a great while before day and sought that nameless something that man must have or die, or worse, live on unempowered to do the things he knows God meant him to do.

Those most surely and frequently beset by this temptation are those with strong creative instincts and motives. Sometimes I think God's gifts are fearful. And most fearful among them is the gift of creating. This is the thing that marks man as a child of God. For everywhere we see that men create marvelous machines, organizations and products which they often cannot control. And to make a thing that one cannot manage is like the fearful experience of falling into the hands of an angry God.

*"Since being man, I must creator be  
Whether of beauty or of forms of sin,  
Give, Lord, Thine own creative ecstasy  
The Man, Christ's matchless artistry within  
Then shall I live with all my soul unfurled  
Freely to express Thy beauty in my world."*

How many there are that have painted pictures they wished to destroy, written books they would like to recall, launched ideas that they could not control and then cried "Oh that I had the wings of a dove that I might fly away." There is a universe of meaning in the phrase "He started some-

thing he could not finish" and many a letter has been written in your life that you wish might never have seen the light of day.

This week I told a group of men something about the real temptations of the ministry. It was suggested by an article in a current magazine. It was one of those thousand articles I'd like to have written myself. Or one that saved me the trouble. It's not the sordid thing, wine, women and song, prodigality, dope and the like. It's true these lurk for tired nerves and over-wrought consciousness, but these are so ably guarded by public eye and limelight. They can't be done very long, that's all. But the subtle ones are those that harry: familiarity with Holy things, hymns, prayers, sorrow and sacrament, every day and the fear of the sin against the Holy Ghost, yes, there is the rub. And the text voices the heart's desire "Oh that I had the wings of a dove, then would I fly away and be at rest."

David, you see, has lost his grip. As the eagle eye of the General wavers sometimes, as the steady hand on the pitcher fails sometimes, as the engineer is fooled with the ghost signal light some night, as the success of yesterday challenges today and the hand fails, so he cries, "... that I had wings."

A great London preacher, now gone, once described to his people how a specialist found most clearly evidence of nerve and physical weakness. When the patient came into the office he said, "Give me your hand and grip mine." It was not the strength of the grip, but the firmness and steady hold that told the story. There is an amazingly subtle thing in this grip on life. And yet it is the most everyday thing the Christian knows about.

In my study I have a Christ portrait painted by Andrea Del Sarto, when he was about twenty years of age. It is one of ten panels portraying the whole gospel on the walls of a church. There is a marvelous fascination for the art lover in the face and the hands of Christ. It is luminous, something indescribable. You see there why he is ranked with Angelo and Leonardo. The scars on the back of Christ's hands tell you just how far the healing has progressed and the face tells the whole story of peaceful triumph, poise, the battle over, victory won and infinite sweetness is combined with divine power. It is a *man's* face carrying angel light. Down stairs in our Junior department is a copy of one he painted sometime later, his "John the Baptist." It is equal in perfection and attractiveness, but something is missing. The artist lost his grip.

Those who have read Browning's "Andrea Del Sarto" know how he fell in love with a tailor's young wife, how she fascinated and controlled him. How soon after her husband's death he married her and how he turned away from opportunities offered by kings and pope to please the whims of this young beauty. Then he says:

"But all the play, the insight and the stretch  
Out of me! And wherefore out  
Had you enjoined them on me, given me soul,  
We might have risen to Rafael; I and you

Nay love, you did all I asked, I think —  
More than I merit, yes by many times  
But had you . . . Oh with the same perfect brow,  
And perfect eyes, and more than perfect mouth  
And the low voice my soul hears as a bird  
The fowlers pipe, and follows the snare —  
Had you, with these same but brought a mind!  
Some women do?"

And when the great plague came she left him to die alone — a man who lost his grip.

From my parish book I take this. A man across the city called for spiritual comfort. His days are numbered and he has lived long as we count life. "I have been a Christian and a church member and all my people were faithful Church people, but I drifted away. Life was so busy. There was so much to do, and there were the long hours. And I got out of the habit." He could speak no longer and I finished for him. "Now you are homesick for God and the Church," and he nodded. I looked up to the wall and there was one of those old-fashioned Golden Text cards, "Seek ye the Lord while he may be found." I said, "There is your text — all the time: Can you finish it?" He hesitated so I finished it for him. Seek ye the Lord while He may be found, call ye upon him while He is near, let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and He will have mercy upon him and to our God for He will abundantly pardon. "That includes *all* of us *anywhere*," I said. "Now, you can't come to Church but He will come here."

Well that is the disease, those are the symptoms and these are some of the patients together with a diagnosis and the cure is found in Paul's letter to Timothy, chapter 6, verse 12. "Fight the good fight of faith, lay hold on eternal life." Are you losing your grip? Relax and take a fresh hold!

One of the old Puritan Preachers said about this text; "What David should have asked for was not the wings of a dove, but the strength of an ox." And it's a true saying, worthy of acceptance.

There's no rest for the wicked and the righteous don't need any. You see David *wished* to escape but he didn't *hope* to. And it isn't a question of the amount of strength, it's just the reaching out that counts.

When I was in Columbus recently, I noticed the account of the bank they have built there. The vault has a door twenty-two inches thick and weighs thirty tons, but is hinged so that a child can open or close it. If the strength of a child is not used, the door will not be opened. That's what we mean when we say "while there is life there is hope." While there is a spark of life, the hand can reach out and lay hold of eternal things.

The National Bureau of Economic Research says that those who had an income of \$299 in 1909, last year had an income of \$770. And those who had an income of \$791 in 1909 had an income of \$2,010 in 1926. And according to the relative value of the coin of the land, all incomes increased 35 per cent in purchasing power.

And with double the money and 35 per cent increase of purchasing power:



\$1,847,000,000 was spent in tobacco  
 934,000,000 for theatres  
 820,000,000 for soft drinks  
 689,000,000 for candy  
 453,000,000 for jewelry  
 431,000,000 for toys and sporting goods  
 261,000,000 for perfumes and cosmetics  
 87,000,000 for chewing gum

a total of \$5,522,000,000, or about fifteen times the amount spent for church building and current expenses according to the last figures I could get.

And many people feel that America is losing its grip on eternal things.

I had the rare pleasure of reading a very rare and out of print book, "Some Old Puritan Love Letters." They are letters written by the first governor of Massachusetts to Margaret Tyndall, later his wife, 1618 to 1636. They form a wonderful document of human nature. They show that unique combination of strength, sternness and tenderness that was so characteristic of the Puritan. Across the water, hands are stretched out and hold on to eternal things. Before sailing from South Hampton a farewell letter is sent to Groton Hall, in Suffolk. The closing paragraph reads:

"So loving thee truly and tender of thy welfare, studying to bestow thee safe where I may have thee again, I leave thee in the arms of the Lord Jesus, our Saviour and with many kisses and embracings, I rest thine only, ever thine John Winthrop. Lord bless the children and pray, pray for us."

Our nation was founded upon human hearts like that. And the fields were first plowed by hands that laid hold on eternal life.

Not long ago a friend of mine told me a bit of history I was particularly interested in and had never heard before. You will remember that Benedict Arnold became a traitor to his country by the temptation of a proposition made him when he was deeply grieved over the treatment received by New England leaders. This man

tells me that the same proposition was made to George Washington under the same trying conditions. The same wind blows two ships in opposite directions and its the way the sail is set and the tiller is held that decides the course.

Dr. J. A. Rentoul, a Judge of London Court in 1898, gave a remarkable address on the eleven most common popular fallacies, the eleventh being that you may ever convince a man he is wrong. That, he must do for himself. He *must* lay down his private opinion and of his own free will and accord lay hold of eternal truth.

I know a man who well nigh lost his mind in grief over the loss of a loved one. Entering a hotel bed room one night he saw an open Bible on the dresser. His eye caught this verse. Deuteronomy 30:4, "If any of thine be in the utter most parts of the heavens from thence will the Lord, thy God, gather thee and from thence will He fetch thee." Using the marginal reference for the verse he read "The Lord, thy God, will turn thy captivity and have compassion upon thee." Again, "The Lord, thy God, will again rejoice over thee for good."

Flight is never a remedy either for spiritual unrest or spiritual fatigue. We simply cannot run away from our deepest troubles. Wherever we go they follow.

The man who loses his grip must lay hold of eternal life. The eternal things, back to nature maybe, yes, back to fundamentals, children, music, friends, simplicity, back to God.

And there learn not to run away but to trust. Verse twenty-two of the same Psalm reads:

"Cast thy burden upon the Lord, He will sustain thee. He will never suffer the righteous to be moved."

And verse twenty-three, the Amen, "But I will trust in thee."

## The Great Confession

Evening, February 16

The Rev. J. E. Williamson

"And Simon Peter answered and said: Thou art the Christ, the Son of the living God. And Jesus answered and said unto him: Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven."—Matt. 16:17-18 R.V.

Jesus was a master in the art of questioning. Often the questions appeared to be quite simple and even superficial, but quite suddenly Jesus showed that the apparently simple question had its origin in eternal principles and what at first seemed a superficial inquiry was really a part of the Divine wisdom. Take for an example this answer of Peter to the apparently simple question of Jesus. It is usually referred to as the "Great Confession." We have had time to consider its implications and one would scarcely claim that Peter's answer carried with it a proper understanding of the Deity of Jesus as we understand it today. That could only come after the resurrec-

tion. Still, it was here in germ, and when all reasonable deductions have been made, it remains a great confession, for it meant that he recognized in Jesus one who held a unique relationship to God, one who was the Messiah of his race and the Redeemer of mankind.

### 1. Peter's Discovery

It is a commonplace with modern students of the Gospels that this incident marks a dividing line in the ministry of Jesus. From His baptism in Jordan until this time His ministry was that of public propaganda; from this point onward, it was largely, though not exclusively, that of private preparation of His disciples in view of His approaching Passion.

Jesus asked, in a seemingly casual way, what men were saying about Him. What He desired was a recital of current opinions. These opinions seem to have been favorable, but Jesus put the further and more personal question: "Whom say YE that I am?" Among so many opinions it was

necessary that His chosen disciples should declare their estimate, what inferences they had drawn from all they had heard and seen. Peter exclaimed: "Thou art the Christ, the Son of the living God." Let us remember that these disciples had shared the Jewish ideal of a kingly and glorious Messiah, a Son of David, and Jesus was the meek and lowly Son of Man. Had they perceived His glory? Had they been enabled to see the Son of God in the Son of Man? Yes, Peter had made the discovery.

2. *Christ's Delight*

"Blessed art thou, Simon-Bar Jonah." Jesus did not seek to hide his joyous satisfaction. With this answer He was satisfied.

It furnished welcome evidence that His labor was not fruitless nor His confidence in His mission vain. "Blessed art thou, Simon, Son of John." Simon was the name the apostle had borne in the old days before he met the Master. John means "the grace of the Lord." Truly Simon Peter had proved himself that day a true son of God's grace, and so merited the commendation he received. While Jesus commended Peter, He told him it was because a revelation of God had been granted to him, inspiring him to make his great declaration. This was the secret also of the boldness with which he made Christ known on the day of Pentecost. It is true that in the period which intervened his conduct proved his limitations. Almost immediately he protested against the words of Jesus concerning the Cross. This only proves the greatness of the confession and the declaration of Jesus that the faith that prompted it was not the result of human wisdom, but Divine revelation.

### 3. *Our Duty*

It is our duty today to answer for ourselves as individuals the question: "Who is Jesus?" The

world is still willing to class Him with other prophets and teachers, but that is not enough. He still questions us: "Whom say YE that I am?" and no answer that comes short of that given by Peter will satisfy Him. Why? Because He is still building His Church. There are those today who would broaden the basis of Church membership as if the Church were simply a social club, but it is only with men and women who are able to make that declaration that Christ can build His Church.

We pride ourselves on our breadth and tolerance, but remember that the Crown rights of the Redeemer are to be guarded, whatever the cost.

Think of William Carey flinging himself upon the superstitions of India. Think of David Livingstone leaving honor and fame at home for sickness and death in Africa. Think of Sam Pollard giving his life for the aboriginal tribes of China. Would these men have gone to these lands and peoples if they had regarded Jesus merely as a teacher—a respectable sage. NO. These mentioned, and others too numerous to mention, who went out, not counting their lives dear to them, believed intensely in Jesus the only Saviour, the only Hope of the world. Again we say: It is with men and women of that living faith that Christ can build His Church and the gates of Hell shall not prevail against it.

Now what think ye of Christ? "Who say ye that I am?" A prophet? A teacher? Or do we say like Peter: "Thou art the Christ," or like Thomas: "My Lord and my God."

May God grant us grace to give Christ His rightful place, to make in our hearts the great confession, that we may be built up as living stones into that eternal temple of which the saints are the fabric and Christ Himself the chief corner stone.

## The 130th Psalm Explained for an Old-time Communion Service

Morning, February 23

The Rev. Guy D. Wallace

There are four divisions in this Psalm and each contains two verses. They may be named *prayer*, *penitence*, *patience* and *peace*.

### I. *Prayer*

Out of the depths have I cried unto thee,

Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

The Prayer is drawn from the Psalmist's soul because he is down deep in the depths.

Probably a great majority of real prayers have come up out of the depths. Perhaps that is one reason there are depths to get into. The history of men and nations does not show that they lost their souls when in the depths but when on the heights. On a pinnacle of the temple one becomes a shining

mark for Satan's shafts. He comes with his cynical suggestion, "Cast thyself Down!"

"When thou shalt have eaten and be full, then beware!" Moses warned the Israelites as they neared the land flowing with milk and honey. HE knew the dangers of the heights—of prosperity. Ezekiel tells us something about Sodom and Gomorrah that is not related in Genesis. He tells us the conditions that nourished the sins of those vile places. He says, "This was the iniquity of Sodom: pride, fullness of bread and abundance of idleness . . ." Yes! "When thou shalt have eaten and be full, then beware!" Be most PRAYERFUL in the depths—as we are wont to be, but be most CAREFUL as well on the heights—which we are not so apt to be!

God hears from the depths. There is none too deep. Mathew Henry says God can hear from any depth but Hell. A later expositor reminds us that God heard Dives even in Hell and called him, "Son!" God can hear, no matter how deep



the depths, nor how dark they may be. "Who shall separate us from the love of God!" Paul exclaims, "I am persuaded that neither life nor death nor height nor *depth* shall separate us!"

## II. Penitence

If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?  
But there is forgiveness with thee, that thou mayest be feared.

The second division is most beautiful — for it is the penitential division. I reckon that never is the human being so pleasing and so appealing in God's sight as when his heart is truly penitent. What an appeal there must have been to the heart of God when the penitent Psalmist, in longing hope, pleadingly said, "There is forgiveness with thee!"

## III. Patience

I wait for the Lord, my soul doth wait, and in his word do I hope,  
My soul waiteth for the Lord more than they that watch for the morning: I say more than they that watch for the morning.

The third division is the one of patience. How much we miss through lack of patience! How many delightful and refreshing glades do we pass by unseeing as we hasten along the roads intent upon some not-so-very-important destination! Could we go more slowly we would find places of cool shadows and refreshing fountains of waters, places of the joyous singing of birds. But they are all passed by in our haste and restlessness. And thus do we miss many "times of refreshing from the Lord," through lack of patient waiting in our lives.

God is not hurried. His ways are deliberate ways. His moments are, all, fraught with wealth, and he wastes them not. That wealth shall become ours when we learn how to wait, to wait upon him. The Kingdom of Heaven will never yield to violence and violent men will never "take it by force." Only those who learn to wait, to wait on the Lord. "Be still!" He says, "Be still, and know that I am God!" Thus saith the Lord God, "In returning and rest shall ye be saved. In quietness and confidence shall be your strength." There is a "Secret Place" of the Most High. Secret places are QUIET places and there the child of God may hear God's voice. It is a still, small voice. There is no raucous shout after you telling you of the "peace of God that passeth all understanding." "He shall not cry, nor lift up, nor cause his voice to be heard in the street," saith Isaiah. The marvelous love of God and his Grace are not known by shoutings and tumult and violence. They are known to the one who patiently waits in the secret place for the still small voice of God.

One has likened this waiting upon God, not to slovenly idleness, but to the outspread wings of the eagle as he glides among the mountains. It is not by our strivings, not by flapping of wings, but by our ever-conscious readiness and earnest

desire to know God, that we know. The eagle does not support himself. The support is by the wind that bloweth where it listeth. And so if we maintain an expectant attitude of readiness, the Holy Spirit, promised of God who is like the wind that bloweth where it listeth will bear us among the mighty mountains of God and reveal to us their beauteous valleys where are the pleasant dwelling places prepared for his children.

It is the finest art of the human soul — waiting for God as they that watch for the morning — watching though it be dark, but seeing at last the first faint streaks of thrilling light and then the rising in glory of the Sun of Righteousness with healing in his wings! "First the blade, then the ear, after that the full corn in the ear." "Wait on the Lord! Wait I say on the Lord! Wait as they that watch for the morning — they that watch for the morning!"

## IV. Peace

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.  
And he shall redeem Israel from all his iniquities.

Peace comes in the last division — the peace of God! It is based upon hope. Hope is the very breath of life for God's children here. There is a constant strain of sadness to the music of earth. It comes out of the deserted garden of Eden. But God has given a never-failing note of joy. It is the hope of the better life. And that hope is based upon the Redemption through our Lord Jesus Christ. "With the Lord there is Mercy and there is redemption." There is a world of the most important truth in those two statements. Mercy might forgive the sins of man. But there would be the end. Redemption cleanses him from those sins and fits him for Paradise. Mercy and Redemption! There is a tremendous import in the PAIRING of those two words. Those words explain the cross — mercy alone could not explain it. One day the tremendous import of the uniting of Mercy and Redemption will be recognized and then men will understand, as they never yet have, the Cross.

This Psalm is an *APPROPRIATE ONE* for the *Sacrament Sabbath*. Its thoughts and emotions are those that become the friends of Jesus at this sacred Memorial of his Death.

*Prayer?* — the most perfect prayer is possible here where we, in bread and wine, discern the Lord's body.

*Penitence?* — Yes, this is the place for penitence. It was because of our hateful sins that the Hero of all heroes died on the Cross.

*Patience?* — How utterly unseemly would haste be at the Communion service! And how perfectly does this Sacrament lend itself to calm and deliberate waiting upon God!

*Peace* — May you know the eternal peace established by the Prince of Peace! Through him may your hearts be kept in the peace of God that passeth all understanding!

## The Greatest Thing in the World

Evening, February 23

The Rev. Claude Allen McKay, D.D.

"But the greatest of these is love."—1 Corinthians, 13:13.

Some lessons in life we learn once for all, and never have to learn again. Other lessons in life we must learn over and over again. The first include lessons which have to do with *facts*; the second are lessons which have to do with *values*. For example, when you have learned the multiplication table, it is learned once for all. You need not fear that it will be changed. It represents facts that are true always, everywhere, for everybody, under every circumstance. But not so with "love." That is the name of *value*. It is not the same to every person, everywhere, and always. It is not the same to any person at all stages in his life.

What a sorry mess we make when we fail to distinguish between fact-lessons and value-lessons! For instance, it is interesting to know the facts concerning the Hebrew people, as given in the Old Testament, but is it not infinitely more important to discover the *value* of their religious contribution to the world? Sunday School teachers who teach *facts* without teaching *values* are giving to youth husks with the golden grain left out. Ministers who teach from the pulpit the *facts* concerning Jesus of Nazareth without including the *values* which Jesus taught and lived are giving their people stones when they are hungering for bread. Religion must not be afraid of facts, for they have their place—like the fences around a garden, or the bricks and mortar in a house, or the paper and ink in a book. But a garden is much more than a fence, a home is infinitely more than brick and mortar, and a book is something which paper and ink hold even as a vessel holds precious ointment. Religion has to do supremely with values rather than with facts.

So when Paul wrote to the Christians in Corinth, "the greatest of these is love," he wrote about a value which he calls a supreme value—"the greatest." This is not a fact which can be demonstrated like the angles of a triangle; it is a value of a great preacher's own religious experience. With all due respect to Paul, his saying that "love is the greatest thing in the world" does not make it so for you and me. If love is to be the greatest thing in the world for you and me, we must reach that conviction by the thoughts in our own minds and the experiences of our own hearts. O, yes, it is good to have Paul's testimony to encourage us. It helps us to know that Paul believed this, but you and I must weigh this on the scales of reason and in the more delicate balances of the heart. Then we can say, "I know for myself." *Facts* are learned; *values* are experienced. *Facts* are public property; *values* are personal.

Now what I am most concerned with here is to discover whether love is still "the greatest thing in the world," not only for Paul or for others, but for you and me. Is it something which we can take

or leave as we choose, or is love as necessary to life as bread? If one gains wealth without love, is he rich? If one gains fame and has not love, is he great? If one gains the means of luxury and pleasure but his heart is void of love, is he happy? If one performs all the rites, rules and ceremonies of religion and has not love, is he good?

If love is indeed "the greatest thing in the world," then *love is not weak, but strong!* Hence if I have love, it is not a sign of weakness but a token of strength. And if I allow love to exert its influence in my life, the result is not weakness, but power. How foolish to talk as if love were something weak when no other motive power has wrought such marvelous changes in human life and history.

Tomorrow morning millions of workers will go to their daily tasks in fields, mines, factories and stores—motivated by love. Of course, there are drudges, drones and galley slaves who labor for naught but gold, a gilded crown or the price of self-indulgence, but not so with the great majority. It is the love of home and dear ones for which they labor. It is for the means to heal the sick, to bring comforts and conveniences to loved ones, to educate those we love, to minister to others in love's name. It likewise is the love of truth, the love of beauty, the love of righteousness and justice, the love of "Him who first loved us" that motivates our labor. It is love that sanctifies labor, that makes service a sacrament. Love is not weak, it is powerful!

If further testimony is needed, take a survey of the laws enacted in the last 100 years and note that the vast majority are the products of love—the love of one's neighbor as himself. Love motivated the laws which abolished slavery. Love demanded better laws to safeguard children against all kinds of exploiters, and to give women recognition, protection and "certain inalienable rights." It is love that makes laws to protect the debtor. Love is at the heart of every great law. When Jesus asked us to love our neighbor as ourselves, he set a motive at work in human history that is indeed "the greatest thing in the world."

If love is indeed "the greatest thing in the world," then *the fulfilment of love should be the goal of civilization*. Although there is much that we call "civilization" which is the enemy rather than the ally of love, nevertheless true civilization moves from selfishness to unselfishness, from coarseness to gentleness, from cruelty to kindness. That means an ever-increasing appreciation and practice of love—in the home, in the community, in the State, and in international relations. If civilization began with force in the saddle—"might makes right"—it will come to its crowning fulfilment when love is organized into laws, treaties, covenants and institutions of human betterment.

If love is indeed "the greatest thing in the world," then *love must be the soul of religion*. We know that religion without love is a dead formalism. Some one has said, "Religion is morality animated with love." Moral standards adopted



by a given people or generation are little more than unwritten laws for the preservation of self-interests. If you pay your taxes, obey the laws, and do not disturb your neighbors, you are counted moral; but religion is that, plus something else. The laws and moral standards of the community require you to be a "standard" citizen, but no such law requires you to be merciful or sympathetic or unselfish or helpful to your neighbor. Only the law of love makes such requirements, and that is religion. The priest and Levite, in Jesus' parable, were counted as moral, and as leaders in religion, but Jesus set up then and there a new standard which made them immoral and irreligious while the despised Samaritan

was made the impersonation of neighborly love in action. And such love is the soul of religion.

Finally, if love is indeed "the greatest thing in the world," it was love which gave Jesus to the world. It was love that made him the highest and truest revelation of God. It was love that identified him with humanity that he might be a Saviour. Nor is it strange that he reduced the whole duty of man to one word. He declared the first and greatest duty of man is to love — love God with all your being. And "the second is like unto it, thou shalt love thy neighbor as thyself." Thus he condensed the whole law and the prophets into one word — "love." If the first step in religion was fear, the last is love!

## Illustrations

*A Sermon Without Illustrations is Like a House Without Windows*

### Pearls for Preachers

THE WILLIAM J. HART, D.D.

#### STIRS THE IMAGINATION

Luke 5:4. "Launch out."

In a chapter in "Planning Ahead," etc., in "Main Street and Wall Street," Prof. W. Z. Ripley, Harvard University, deals with the latest method of transportation thus:

"A friend of mine has an old family place in the Lehigh Valley in Pennsylvania. Between house and barn, somewhat widely separated as they are, about bedtime each night a great aeroplane, flying low overhead, roars on its way, carrying the New York-Chicago air mail. With greater precision and more perfect alignment than the eagles' flight, in moonlight or storm, starlight or velvet blackness, it makes no difference which, this mechanical creature pursues the shortest possible course between these great focal points of our American life. It is, literally, a track through the air. The distance is only 726 miles. This is nearly 200 miles less than by way of the shortest railroad route. And some of the other routes are, roughly, 100 miles longer than even the route of the Pennsylvania Railroad. Rather stirs the imagination, doesn't it? Makes one wonder what time may bring forth!"

#### MARKED PASSAGES IN LINCOLN'S BIBLE

Hosea 4:1. "Hear the word of the Lord, ye children of Israel."

"Was it chance that left two white silk ribbon markers at passages particularly appropriate to the stress of the Civil War in the Bible upon which Abraham Lincoln took the oath of office, or did the hand of the Great Emancipator himself place them there?" Such was the question which introduced a statement concerning Lincoln's Bible

made by the Associated Press in November, 1928. Said the *Syracuse Herald*:

"The book is now in the permanent keeping of the Library of Congress. It was placed there last spring by Mrs. Robert Todd Lincoln together with the old family Bible of Abraham Lincoln, and the gold medal presented to Mrs. Lincoln by the citizens of France after President Lincoln's death. It is a small book with red plush covers and gilt-edged leaves."

These two markers, it stated, were left at the 31st chapter of Deuteronomy and the fourth chapter of Hosea. Attention was called to the fact that each of these chapters contain passages which were particularly appropriate to those dark days through which Lincoln passed soon after taking the oath of office. For instance:

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." (Deut. 31:6.)

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. . . . Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." (Hosea 4:1, 3.)

#### BORN IN THE LAND OF LINCOLN

Gen. 25:31. "Thy birthright."

On Lincoln's birthday in 1912, I was out on the Euphrates near where Abraham, whom Dr. Gunsaulus called the first American, because "he

went out (westward) not knowing whither he went," began his going into the promised land. I got back to Aleppo after midnight in the morning of the anniversary day, but I could not go to bed till I had written a note to my boy, whose birthday was the day preceding Lincoln's. I had seen homeless refugees and orphan children all day, and I congratulated him that he was not born in Bitlis or Van or Ezeroum, for their fate might have been his too. I congratulated him as being born of the land of Lincoln.—*Dr. John H. Finley in an address on Lincoln's Birthday in Utica, N. Y.*

## LINCOLN

**Song of Sol. 1:3.** "Thy name is an ointment poured forth."

A little awkward and a little rough,  
Yet fit to walk with commoners or kings;  
A heart that leapt at homely, simple things  
And yet a spirit made of sterner stuff,  
Wistful and fond, yet adequate and strong  
To bear the burdens which grim fortune brings;  
A high imagination on whose wings  
He soared beyond the passions of the throng.

He was the very soul, the sublimation  
Of that America he died to save.  
In him we read the genius of a nation,  
Stalwart and tender, humorous and grave,  
By fate unmoved, by love and pity swayed,  
Masterful, whimsical—and unafraid!  
—*Berton Braley in the Washington Post.*

## LINCOLN UPHELD

**2 Sam. 8:15.** "Judgment and justice."

In "Lincoln, the World Emancipator," John Drinkwater makes the following observation:

"It is true that in the years 1860-65 there was a large body of opinion in England antagonistic, and very stupidly so, to Lincoln and his cause, and that body included a majority in governmental authority. But it is equally true that a large and very populous part of England supported the Union with heroic self-sacrifice; there are still living men who remember of the almost starving crowds of cotton operatives kneeling down in the great town-square at Manchester when the first bale of cotton was brought in after the war. And it was an act, not merely of thanksgiving for returning livelihood, but of grave assurance that the right, for which they had suffered three thousand miles away, had won. . . . We in England today who look to Lincoln as the exemplar of a crusade in which we so profoundly believe, are not without an ancestry who would bless our judgment."

## LINCOLN AS A LAD

**John 6:9.** "There is a lad here."

"A log cabin, rude and rough—  
This was the house and home enough  
For one small boy.

There in the chimney place  
With glowing face  
The eager eyes learned to trace  
Staunch old tales of staunch old men.

In the firelight there and then  
The soul of Lincoln grew,  
And no one knew.  
Only the great and bitter strife  
Of later days brought into life  
Great deeds that blossomed in the gloom  
Of that dim shadowy firelit room."

—*Annette Wynne.*

## HOOVER QUOTES LINCOLN

**Neh. 9:13.** "And gavest them right judgments, and true laws, good statutes and commandments."

Addressing the annual luncheon of the Associated Press in New York, not long after assuming his presidential responsibilities, President Herbert Hoover said:

"Members and Friends of The Associated Press:

"I have accepted this occasion for a frank statement of what I consider the dominant issue before the American people. Its solution is more vital to the preservation of our institutions than any other question before us. That is the enforcement and obedience of the laws of the United States, both federal and state."

The closing words of the address were as follows:

"Is it necessary for me to argue the fact that the very essence of freedom is obedience to law; that liberty itself has but one foundation, and that is in the law.

"And in conclusion let me recall an oft-repeated word from Abraham Lincoln, whose invisible presence lives hourly at the very desk and in the very halls which it is my honor to occupy: 'Let every man remember that to violate the law is to trample on the blood of his father, and to tear the character of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe who prattles on her lap. Let it be taught in the schools, in seminaries, in colleges. Let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altar.'"

## LINCOLN'S GRANDSON TO REST IN ARLINGTON

**1 Kings 2:10.** "Slept with his fathers, and was buried in the city of David."

The following news item appeared in the papers in 1929:

Springfield, Ill., Sept. 17—Mrs. Robert T. Lincoln has been advised that the body of her son, grandson of the Emancipator, may be removed at



her convenience from the Lincoln tomb here to Arlington Cemetery at Washington.

Abraham Lincoln, II, died in Paris while Robert T. Lincoln, his father, was ambassador to Great Britain. His father's body lies at the military cemetery, where it was placed, due to the fact that he once was secretary of war. His mother wishes her son's body at the side of her husband's.

### WASHINGTON'S WATCH AND SEAL

Ezra 6:1. "The book of the records of the chronicles."

With the watch of George Washington in her hands, a reporter of the *Philadelphia Record*, Irma Benjamin, found Miss Arabella Jones Adams, in February, 1929. Said the reporter: "Miss Adams, dressed in 'lavender and old lace', seemed a breath of the times that her possessions reflected."

Besides the watch, Miss Adams was also the owner of "The official and authentic seal with which Washington stamped his last will and testament." Her residence was at 5111 Wayne Avenue. She was found seated near the portrait of "Bushrod Washington," nephew of George Washington, and the man to whom George Washington willed Mt. Vernon. The bequest was sealed with the seal which was in the possession of Miss Adams.

"And how are you related to the Washingtons?" was the reporter's question.

"Now, that's the curious thing," was the reply of Miss Adams; "I'm not related at all. But Bushrod Washington and my grandfather (Robert Adams), were life-long friends, and 'Bushrod' promised my father George Washington's watch, seal and two diaries, if my father would name a son for him. I had only one brother, and his name was Bushrod Washington Adams."

When asked what became of the two diaries, Miss Adams replied: "They went, after my sister's death, to my nephew, Charles Moran, Jr., of New York."

Old china, silver, and letters, were sacredly handled and shown to the reporter, who affirmed that she had "found historical 'bluebirds' and 'Acres of Diamonds' just three blocks from her own home."

### VOICES FROM HALLOWED TOMBS

Matt. 23:29. "The tombs of the prophets."

An interesting incident is related of Whitman, on some respects one of the most vigorous and daring of American men of letters. Upon one occasion he chanced to be riding in a railroad coach sharing his seat with a young Southerner. The latter waxed eloquent of his native state, its wonderful climate, rich soil, abundant harvests, glowing sunsets, and beautiful scenery. For a time Whitman bore the eulogy with magnificent patience. At last, however, unable to contain himself any longer, he said, "All very fine, Sir, very fine. But tell me what kind of men do you breed there."

The greatest asset of a community, a state, a nation, or a race, is not to be found in its wealth, in its industries, in its social refinement, or natural resources, but in the quality and character of its manhood. Whitman was wise. Paraphrasing his interrogation, "What kind of men are we breeding?"

From their hallowed tombs Washington and Lincoln are speaking, commanding that we who have inherited the fruits of their labors should keep and hand down to posterity the traditions of the heroic past unsullied and sustained.—*The Clarion*.

### SHORTEST INAUGURAL ADDRESS

Ruth 4:9. "Ye are witnesses this day."

President Washington made the shortest inaugural address of any chief executive. It was made at Philadelphia, March 4, 1793, when, for the second time, he took the oath of office. It contained 134 words and was as follows:

"Fellow Citizens: I am again called upon by the voice of my country to execute the functions of its chief magistrate. When the occasion proper for it shall arrive, I shall endeavor to express the high sense I entertain for this distinguished honor, and of the confidence which has been reposed in me by the people of United America.

"Previous to the execution of any official act of the President the Constitution requires an oath of office. This oath I am now about to take, and in your presence: That if it shall be found during my administration of the government I have in any instance violated willingly or knowingly the injunctions thereof, I may (besides incurring constitutional punishment) be subject to the upbraidings of all who are now witnesses of the present solemn ceremony."—*The National Republic*.

### WASHINGTON MET TREACHERY

2 Kings 9:23. "There is treachery."

Among the many anecdotes told of Washington is one of how he escaped capture at the hands of a treacherous host, whom he afterward pardoned at the earnest plea of the culprit's family.

The American army was encamped near West Point when one day their commander was invited to visit a nearby mansion and dine with an old gentleman at precisely two o'clock. Having been accustomed to visit the family, he had at first trusted this old man, but whispers got about, questioning his fidelity to the patriot cause, which at last Washington decided to put to a test. The host had been insistent as to the hour for dinner and intimated that a guard would not be necessary. This somewhat aroused Washington's suspicion; so he decided to arrive at least an hour earlier than the appointed time. The host suggested a walk on the piazza, and by his nervousness soon made it evident to his guest that something was wrong. Washington brought the sub

ject around to that of traitors, and he wondered at the lack of principle that would cause native-born Americans to join the enemy for a little glittering gold. His fixed look, as he made these remarks, made the traitor quail; but now the sound of horses' hoofs was heard, and up rode a company of dragoons in scarlet coats. "What cavalry are these?" exclaimed Washington. "What does this mean?"

"A party of British horsemen sent for my protection," answered the host.

The troops now dismounting, came toward the piazza, and the old man, moving close to his guest, said, "General, you are my prisoner!"

"I believe not," said Washington; "but, Sir, I know that you are mine! Arrest this traitor, officer!"

Not knowing what to make of this turn of affairs, the hypocrite looked from Washington to the troopers, and he saw that they were American cavalymen whom Washington had disguised in British uniforms.

While being conducted as a prisoner to the camp, the false friend confessed that he had been bribed to deliver Washington to a squadron of the enemy at two o'clock on the day when the American commander was his visitor.—*H. E. Z.*

## THAT AND A LOT MORE

Gen. 26:3. "Sojourn in this land, and I will be with thee."

An Englishman was visiting George Washington's home at Mount Vernon. Glancing at the hedge, he remarked, "Ah, I see George got his hedge from dear old England."

"You bet your life he did," blurted out his American companion. "He got this whole bloomin' country from dear old England."—*The Utica Press.*

## DETECTED AND EXPELLED

Num. 32:23. "And be sure your sin will find you out."

Thinking that he would escape detection, a senior in Harvard University who was due for graduation during the week, in the class of 1929, concealed some derogatory words in a hymn. This hymn was adjudged the best submitted in competition to the senior class day committee, and its four verses were sung in Appleton Chapel by those present at the baccalaureate services. "Read as written, the hymn was considered one of the best ever submitted by an undergraduate, the sentiment high flown, sacred, much in keeping with the importance and solemnity of the occasion."

Seniors, graduates and faculty members, however, detected "that the hymn was written in the form of an acrostic, which, if the first four letters of the sixteen lines were read downward, spelled out four words . . . which slurred the high sentiments expressed in the hymn."

The author was the editor of *The Harvard Advocate*, the oldest college publication in the country. Drastic punishment was meted out, however, and he was dismissed from the university, and at once left Cambridge. His scheme was, it was said, "too well worked out to permit of anything but being constructed as deliberate and with forethought."

Pressed for a statement by reporters, the young man said: "The hymn was a silly, boyish prank. I guess I haven't grown up yet." Rather a poor excuse from a brilliant youth.

## A MISER OF MINUTES

Eph. 5:16. "Make the most of your time." (Moffatt.)

John Wesley is characterized by Arnold Lunn as "a miser of minutes." Lunn says: "Once upon a time he wasted five whole minutes. It was long before he could forget those 'five minutes lost forever.'"—*John Wesley.*

## Why Lincoln is Loved (Anecdotes)

THE REV. JOSEPH MARTIN DAWSON, D.D.

After two generations have passed, Abraham Lincoln is as much loved in the South as in the North. This is not merely because he was born in the South, because he rose from humble station to the highest position, or because of his popularity with leaders of thought, but because he was so lovable. He showed that loveliness not only in what he suffered, in his sympathy with others who suffered, in his gracious deliverances and deeds, but in his character as revealed in all his human contacts. I can best tell you why all Americans loved him by telling you why one man loved him.

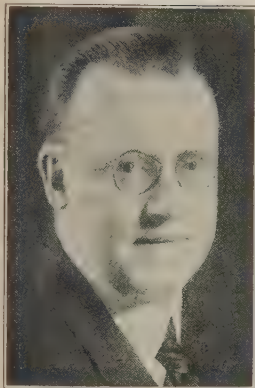
During a recent religious mission in Washington, I fell into company for a week with a man named W. H. H. Smith, who has been connected with a government bureau since the days of Lincoln. The charming old man, now past 85, though in appearance not over 65, is a Connecticut Yankee with more wit than Mark Twain's famous character in the court of King Arthur. Working for nearly sixty years immediately across from the White House, he has seen presidents come and go; and in his own shrewd way has sized them up and estimated their quality with fine piquancy.

(Continued on page 646)



# The Homiletic Year---February

THE REV. WILLIAM TAIT PATERSON, D.D.



Rev. William Tait Paterson, D.D.

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## *The Approach to Lent*

### *Sunday of the Sower*

### *Lincoln and Washington*

### *SS. Valentine and Matthias*

### *Communion*

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We have just come from the funeral of an aged minister. Two weeks ago we celebrated the fiftieth anniversary of his ordination. He died in the harness as he wished. It was a small church and it will pass out of existence with his death. And it is Christmas Eve! There is much of pathos in it all.

But the note of the service was triumph! The presiding minister said, "He would not have us speak of him, but of our Lord!" We heard how the call came to Mr. Valiant and in the little chapel we could hear distinctly the blare of the welcoming trumpets as the good soldier of Christ reported to his Captain.

A month ago he was singing about the house, the voice wavering and cracked—not at all the strong voice we had heard in church courts—but singing it was. And the song was one his Scottish mother had loved and taught him.

"Oh! Christ He is the Fountain,  
The deep, sweet well of love!  
The streams on earth I've tasted,  
More deep I'll drink above.  
There to an ocean fulness  
His mercy doth expand,  
And glory, glory dwelleth  
In Immanuel's land."

What a song with which to close a ministry of fifty years! And what a song with which to begin and to continue a ministry, whether it be five or fifty years!

It is a song we can sing this month as we bring our people to see the glory that is in Christ, and bring them to walk with Him the long and weary and the triumphant way that ends, or seems to end, on Calvary.

## THE APPROACH TO LENT

Lent does not begin for a month yet, but it is not too early for us to be at work in our studies. There is much to remind us of our calling and our own personal needs. The first Sabbath (February

2) falls on the feast of the Presentation of our Lord in the Temple; Luke 2:22-40. That was when He was "a little Baby Thing that made a woman cry," but in the last hours of His earthly life He renewed that consecration. (John 17:19.)

As we lay our plans for evangelistic effort through these weeks leading to Easter, it may be well that we spend some time on our knees consecrating ourselves anew. Wherever we shall focus our effort, in the pulpit or in the home, with the mass or with the individual, we shall need, and need intensely, the fellowship of Christ. Through the years there has remained in memory the story of an old minister whose habit was to arise in the early hours of the morning to engage in prayer. His wife frequently protested that he was endangering his health. One morning he met her protests with, "Peace, woman! I have the souls of a thousand to answer for, and I know not how it is with some of them!"

Our friend, the late Bishop Henderson, called the prospect list "the Responsibility Roll." It is a good name and if it bears on our hearts as it should this will be a season of prayer for ourselves and our needs. The other day this was written of one of our younger American preachers, "Preaching with him is not a profession or a trade. It is a passion." God pity us, if it be not that with us all.

The preaching program for this month and next may be planned to do our own hearts and souls good. Then the hearts and souls of our people will be built up also. There are ten Sundays before Palm Sunday. They may be filled with much of the Christ and the hearts of our people lifted up unto the Lord.

Alexander Whyte writes of Samuel Rutherford, "Let him get his wings on the person, and the work, and the glory of Christ, and few theologians of any age or any school rise to a larger air, or command a wider scope, or discover a clearer eye of speculation than Rutherford, till we feel exactly

like the laird of Glanderston, who, when Rutherford left a controversial passage in a sermon and went on to speak of Christ, cried out in the church, 'Ay hold you there, minister; you are all right there!' There, indeed, all of us will be all right!

And it may be our people will say of some of us as Marion McNaught said of this same Samuel Rutherford, "I go to Anwoth so often, because, though other ministers show me the majesty of God and the plague of my own heart, Mr. Samuel does both these things, but he also shows me, as no other minister ever does, the loveliness of Christ!"

During these coming weeks we may hold to Christ, and, by the grace of God, some of our people will see His loveliness. We ourselves shall see Him also, and be greatly strengthened for our task.

### THE PRESENTATION IN THE TEMPLE

The month, then, begins with the Presentation of the Infant Jesus in the Temple. It will be a convenient starting point for a number of sermons showing many phases of the Christ. Dr. W. M. Clow's book, "The Five Portraits of Jesus," will prove suggestive. Dr. Henry Sloan Coffin, has a book with a name almost similar. Dr. Coffin, in his Warrack Lectures, "What to Preach" suggests a series of such sermons: "Take the eight portraits of Christ in the New Testament Canon—that in the early preaching recorded in the first chapters of the Book of Acts, that of St. Paul, of St. Mark, of St. Matthew, of St. Luke, that in the Epistle to the Hebrews, in the Apocalypse and in the Fourth Gospel. Ask of each: Against what background does it paint Christ's figure? What details of His career are portrayed? What are omitted? What are stressed? How does the writer account for Christ's uniqueness? How does he relate Him to God? How does he connect Him with man? Where does he locate Him? What was the contribution of this portrait to faith when it was first given to the Church? What is its present worth for Christians?"

Such a series might well occupy the Sabbath mornings during this month and next. Each would provide an excellent opportunity for pressing the claims of Christ on the individual and would be in direct line with an urgent evangelistic program.

### THE SUNDAY OF THE SOWER

There is ample material in the month for evening services and for the mid-week meeting. For example, Sexagesima (February 23) is the Sunday of the Sower, so-called from the Gospel for the day, Luke 8:4-15. If we wish to deal with the sowing of the precious seed of the Word we may make use of the Epistle for the day, 2 Corinthians 11:19-31.

### SS. VALENTINE AND MATTHIAS

Two of the saints whose days fall in the month are Valentine and Matthias. Is it fitting or is it profitable to give a sermon to St. Valentine, whose day seems to be mostly associated with the sending of sickly sentiments on gaudy cards? If the

saint be really that Bishop of Spoleto, martyred on February 14, 271, there might be opportunity to speak of the love transcending the love of women, the love of Christian servants for the Beloved Master.

And what of St. Matthias? We know nothing of him but the brief reference in the first chapter of Acts. Is there a sermon to be found there? Why not? If you hold the opinion that the Apostles were too hasty, and ran ahead of their Lord, and that Paul was the man selected of Christ to replace Judas, is there no sermon in that? Or if you hold that Christ gave His Apostles authority and they were acting according to their light and that Matthias' disappearance from the pages of Scripture is only a further illustration of Bible methods, might not your people be glad to listen to your mind and heart on such a topic? Does the Book of the Acts tell everything that was done in those first years? Were Peter and James and John and Paul the only leaders who accomplished anything in the Kingdom in those years? Is the disappearance of a man's name from the pages of the Bible to be accepted as a condemnation of that man, an indication of his uselessness to God? When Barnabas slips quietly off the scene are we to say that is the proof that Paul was altogether in the right in that apostolic "scrap"? Or is the later appearance of Mark in the letters of Paul to be noted as a vindication of the desire of Barnabas to give him a second chance? There may be sermons in these things!

### LINCOLN AND WASHINGTON

Perhaps we feel ourselves on firmer ground when we note the birthdays of Lincoln and Washington. Here at least there is no lack of record. In the case of Lincoln we may have some old friend who saw the martyred President and even talked with him. Here we can get at facts!

Indeed, there is much may be read and much that should be read, if we are going to bring to our people messages from the lives and careers of these great Presidents. The volumes by Sandburg and Beveridge on Lincoln will not be neglected. There is an interesting small work on "Abraham Lincoln, Democrat," by Frank Ilsey Paradise (Small and Maynard), that is quite interesting. It was written in England and is a full appreciation of the inner greatness of the man. Its closing chapter is a comparison of "Washington and Lincoln" and is suggestive of a sermon dealing with both men. One ought to read again "John Brown's Body," by Stephen Vincent Benet and study the picture of Lincoln and the Capital during the Civil War.

One might suggest a reading of at least the first chapter of Claude G. Bowers "The Tragic Era," before beginning that Lincoln sermon. There is the reminder of much we forget, that there were many people in the United States who thought God removed Lincoln in order to further his own plans. And there were those who rejoiced in his passing, for it seemed to assure the success of their plans. "With the body of the martyr still in the capital, the politicians, and, for a time, the President with them, were engaged in the speedy burial



of the program of conciliation and concession. Thus the burial of Lincoln was left to the people, for the politicians were too busy with their plans to be diverted by a dead President, who, to them, was well out of the way." (Bowers: page 8.)

Another enlightening study is that of the attitude of the clergy of the day. Not all ministers agreed with Phillips Brooks and Henry Ward Beecher. The sermons of many of them, of all denominations, make strange reading in this day when the increasing distance is making real to us the gigantic proportions of this "First American." To find how utterly mistaken even the clergy may be, how terribly blind to the right, how they may be ensnared by the immediate end and altogether miss the "far-off, divine event" may not bolster up our clerical pride but it will do us good. It reminds one of the caustic remark of Oliver Cromwell after the Presbyterian ministers of Glasgow had haranged him on his faults and failures, as they viewed them, "Bethink you, gentlemen, you might be mistaken!"

Much of all this applies also to whatever we might be planning to say of George Washington. Too late for use last month on the birthday of Benjamin Franklin, came the book by Bernard Fay, "Franklin, the Apostle of Modern Times." Fay is a young Frenchman and is very evidently not pro-British. There is but little mention of Washington in the book, but one will find there an understanding of the enemies of both Franklin and Washington had to meet in their own camp.

And the most amazing thing, to the writer, at any rate, is that Lincoln and Washington are not the least injured by all this delving into the intimacies of the past. Somewhat more human, perhaps, than some would portray them, but rising head and shoulders above the ruck of their contemporaries.

### THE SACRAMENT OF THE LORD'S SUPPER

Dr. Henry H. Barstow, in "The Expositor's Ministers Annual, 1930" suggests for the first Sunday of this month a Communion sermon. Because many of our readers doubtless have such sermons to prepare we venture to quote a word from Dr. Coffin ("What to Preach," page 147): "At no place does a minister's office supply him with more immediately stimulating matter for preaching than when he administers the Sacrament of the Lord's Supper. Something may be said for the observance of this sacrament without a sermon. The symbols themselves are eloquent, and at the Lord's Table the communicants become preachers, proclaiming the Lord's death until He comes. . . . But for the usual public administration

of the Lord's Supper, a brief, moving, devout discourse is an aid in creating the spiritual atmosphere, in which souls lift themselves to God and are aware of His coming to them in Christ in His fulness. Such sermons ought to be short; fifteen minutes is long enough. Communicants ought not to arrive mentally wearied at the quiet moments of symbolically aided fellowship. The sermon should confine itself to vital personal religion in the strictest sense. . . . We have other occasions for learning, and are now come to experience,—to realize God's gracious presence with us in Christ. . . . We are not there to recall ourselves, but Christ, and the sermon should face us with Him."

To those interested in studying Communion sermons there might be suggested these volumes, "Communion Addresses," edited by Frederick J. North (Doran), these being mostly by Scottish ministers; "Christ's Service of Love," a volume of thirty Communion sermons by Hugh Black (Revell), and a quite old work by various British ministers, "Eden and Gethsemane."

The book by North, mentioned above, is quite highly commended by Dr. Ozora S. Davis in his "Preaching on Church and Community Occasions." Dr. Davis himself has this to say, "Undoubtedly the communion sermon will not rise beyond the height of the preacher's own experience. Unless communion with God in Christ has become a real factor in his own life, he will hardly be able to awaken conviction as to its worth in the minds and experience of others. Therefore the preparation of a communion sermon involves a definite searching of heart and definition of conviction which will call for the preacher's utmost sincerity."

### FEBRUARY DAYS AND DATES

*February* 2. Purification of St. Mary the Virgin.  
Presentation of Christ in the Temple.

Fourth Sunday after Epiphany.

9. Fifth Sunday after Epiphany.

14. Saint Valentine.

16. Septuagesima.

23. Sexagesima.

24. Saint Matthias.

### BIRTHDAYS

*February* 5, 1837. Dwight L. Moody.

7, 1812. Charles Dickens.

12, 1809. Abraham Lincoln.

22, 1732. George Washington.

22, 1819, James Russell Lowell.

27, 1807, H. W. Longfellow.

## Great Texts and Their Treatment

THE REV. WILLIAM TAIT PATERSON, D.D.

### REACHING MEN FOR CHRIST

"Behold, the Lamb of God! . . . We have found the Messiah! . . . Jesus findeth Philip." John 1:36,41,43.

The first disciples of Jesus! Forty-five millions

in the U. S. A. today. The first two days of active ministry of Jesus saw five disciples! That was all of the Christian Church in the world nineteen hundred years ago. The ways in which the first five were won.

*Preaching:* The sermon direct. v. 36.

It was John Baptist's second sermon on theme. First (v. 29) brought no apparent results.

Andrew and John present and heard second.

They followed and observed Jesus. He gave them their opportunity. "Come and see!" No need for delay.

They talked face to face with Jesus. That settled matters with them.

Happy preacher to see them go!

*Personal Work and Influence.* v. 41.

The desire to tell grows strong.

Tells in own family: Andrew and Peter. The noteworthy thing about Andrew is that wherever we find him in the Scripture he is introducing someone to Jesus.

Did John bring James.

Philip finds Nathaniel. v. 45.

How shall we do this. First, endeavor to have them attend. "Come and see!" Second, make them welcome. Third, seek out a few individuals. Use own personal religious experience, and one's knowledge of men.

*Prayer.* v. 43.

The worker for Jesus has Jesus working with him.

When we fail there is still the privilege and power of prayer.

Reporting to Jesus. v. 42.

"Everyone knows that life insurance is a good thing, and yet, unless personally interviewed, people are likely to postpone consideration of the matter, and so it is in many cases altogether neglected. The only way to get life insurance is to go after it." Apply to Christian task.

When Jesus touches life He transfigures it. Is your friend worthy of Jesus' power?

Some forgotten men who directed others to Jesus:

John Trebonius: teacher and guide of Luther.

John Eggen: humble preacher who turned Spurgeon to ministry.

Edward Kimball: Sunday School teacher of Moody.

You and ?.

## JESUS AND THE CROWDS

"Jesus saw much people and was moved with compassion toward them, because they were as sheep not having a shepherd." Mark. 6:34.

Many express desire for seclusion and a few choice souls for intercourse. Jesus met and mingled with the crowds, "all sorts and conditions of men."

*The Hungry Crowd.* Mark 6:33-44.

Absorbed in own needs and interests, forgetting the personal rights of Jesus.

Resourceless, hungry and dependent. To Jesus this was opportunity.

Receiving benefits of Christianity: is it only "loaves and fishes?"

Yet Jesus did not deny them!

*The Cheering Crowd.* John 12:12-19.

At the city gate.

Applauding without appreciating.

Seeking the publicity of success.

Hurrying to be with the winner.

Yet Jesus suffered them!

*The Angry Crowd.* Luke 23:13-25.

In Pilate's Judgment Hall.

Unreasonable and inconsistent; demanding Barabbas instead of Jesus.

Hurling wildest accusations. Many there present must have seen His works of mercy and heard His words of love.

Acclaiming His condemnation.

Yet Jesus did not revile them!

*The Jeering Crowd.* Matthew 27:33-53; Luke 23:48.

At Calvary.

Mocking His spiritual agony.

Finding a joke in His physical torture.

Cowed by mysterious in nature.

Yet Jesus prayed for them!

Where is our place? With the few choice souls in seclusion? Or with the Master in the crowd, unappreciated, misunderstood, persecuted, yet serving?

## THE HOLY SPIRIT AND A WOMAN'S HEART

"A certain woman, name Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Acts 16:13.

First Christian sermon in Europe. Preached to a little group of women in a prayer-meeting on a river bank. Resulted in conversions. The first convert, a woman.

Lydia: seller of purple, dye or cloth. A Jewish proselyte from Thyatira. (See Rev. 2:18-28.)

*Lydia Sought Spiritual Culture in the Church:*

No one will speak against the culture of the spirit. Much said of it and much effort directed in this day. Rise of Luncheon Clubs, etc. All have place and fill need.

But Lydia went to church! She was not drawn by the architecture, the music, the crowds, the sermon. These things did not exist in this case.

She went to have fellowship and to worship God.

"What Thomas Missed!" (*The Expositor*: December, 1929, page 325) Will it ever be known what we have missed? Where else is the Bible opened to us? Where else is there Prayer? Where else the spirit of worship?

Should not we put ourselves in the way of receiving God's blessings.

*In the Church the Holy Spirit Ministered to Lydia.*

When Paul appeared in a Prayer-Meeting!

Did he tell of his vision at Troas? Let us always listen to a sincere man with a vision. It is such who have set forward the race of men.

Paul talked of Jesus Christ, of Bethlehem, of Calvary, and, be sure, of Damascus.

As he talked mighty Divine influences were at work in Lydia's heart.

Lydia was not a bad woman. She was a good woman, a regular church attendant. So she was open to teaching. She was prepared for instruc-



tion. She had gone so far on the way. Now she was ready to go further. Jehovah of the Jews was made real and personal in the Jesus of Paul.

#### *Lydia Applied the Sermon to Herself.*

The necessary complement to the sermon. "Whose heart the Lord opened to give heed unto the things which were spoken."

We are never on God's side till we choose to be. We never have Christ for our Lord and Master till we choose, definitely, deliberately, to have Him so.

Lydia was undoubtedly chosen of God, but her own decision put her into the ranks of believers in Jesus.

Notice two things: (1) She received baptism, i.e., she publicly and openly avowed Christ and joined herself to His people; (2) She began at once to practice Christian hospitality and so to get into the ways of service. After persecution and imprisonment it was to Lydia's house the apostles went. (Acts 16:40.)

The Christian Gospel is not alone for the "down-and-out." The seeker after culture will find a final message here.

### THE SON OF GOD

"His dear Son. . . Who is the image of the invisible God, the firstborn of every creature." Colossians 1:13, 15.

"The only possible object of love is a person. Not an ideal person. . . It is impossible to love an ideal person; nor is it possible to love one who, though real, is merely historic. . . Nor can we love even a contemporary personage whom we know only afar off. . . The object of love, then, is a person, and a person who is real, living, and near. There is only One 'whom not having seen we love'." (David Smith, "The Historic Jesus," page 113.)

#### *The Historic Christ.*

The Carpenter of Nazareth.

The outstanding impressions of His life:

His teachings: parables, etc.

His works: miracles of relief, helps.

His death: the Cross.

His resurrection: the empty tomb.

#### *The Son of God.*

"The likeness of the Unseen God: the firstborn before all creation," v. 15.

1. He existed as a personality from the beginning. (John 1:1.)

2. He is the revelation of the spiritual Deity.

"The Head of the Body, the Church: the first to be born from the dead." v. 18.

1. The power of His resurrection. Paul as a witness. This letter written thirty years after Calvary and the Garden.

2. The Lordship of Christ over Believers.

#### *The One Perfect Character of History.*

To the Idealist—"Here is Perfect Man!"

To the Humanitarian—"Here is the Servant!"

To the Sinner—"Here is the Saviour God!"

The one argument for the Christian Doctrine of the Christ: it works!

"Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. . . He asks for the human heart. He will have it entirely to himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful! . . . I have often thought of it. This it is which proves to me quite conclusively the divinity of Jesus Christ."

—Napoleon.

"It chanced to me once to witness an encounter between a sceptical physician and a young woman, poorly educated but taught of God. Regardless of the dictates of chivalry, he plied her with his infidel arguments. Her feeble attempts to answer these only exposed her to his mockery, and at last her eyes filled, and she said: 'Well, doctor, I cannot argue with you; but there is one thing I am sure of: I have found peace. Have you?' His face fell, and he kept silence and troubled her no more."

—David Smith.

### THE FARE TO TARSHISH

"Jonah found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord." Jonah 1:3.

#### *Jonah and the Work of the Lord.*

Jonah wished to work for God and consecrated himself. He prophesied in the reign of Jeroboam II.

The Word comes with a definite task. It includes a personal effort, an undesirable sphere, many difficulties, and hard labor. He will have arguments to meet at home and on the mission field.

Jonah wished to do the work of God in his own way and in places of his own choosing. So he quit and went to Tarshish. Contrast Paul and the Spirit in Asia. (Acts 16:6-12.)

#### *The Fare to Tarshish.*

Jonah was left to pay his own fare! Obedience to God is economy: disobedience is expensive. Disobedience cost Saul the kingdom and his life.

What it cost Jonah:

His own self-esteem. He lay down out of sight below decks.

The respect of others.

The thwarting of his plans. The sea was in league with God.

The loss of God. He could not pray! "The mariners cried [every man unto his god]: Moabite to Chemosh; Ekronite to Beelzebub; Philistine to Dagon; the Tyrian to Baal. But the Hebrew was unable to cry to Jehovah, the living and the true God.

What had become of all his preachings?

#### *The Road Back from Tarshish.*

Thank God there is a road back.

Jonah found it by abandoning his plans and yielding to God's will. And so will we!

"The Lord had a job for me, but I had so much to do,

I said, 'You get somebody else, or wait till I get through.'  
 I don't know how the Lord came out, but he seemed to get along;  
 But I felt kinda sneakin' like, 'cause I know'd I done him wrong.

"One day I needed the Lord; needed him myself, needed him right away;  
 And he never answered me at all, but I could hear him say,  
 Down in my accusin' heart, 'Nigger, I'se got too much to do;  
 You get somebody else, or wait till I get through.'

"Now when the Lord he have a job for me, I never tried to shirk;  
 I drops what I have on hand and does the good Lord's work.  
 And my affairs can run along, or wait till I get through;  
 Nobody else can do the job that God's marked out for you."

—Paul Lawrence Dunbar.

## LORD OF HIS EVENT

"I will lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from Jehovah, who made heaven and earth." Psalm 121:1, 2.

In a period of depression and doubt in Britain during the World War, John Drinkwater wrote his play "Abraham Lincoln" with the purpose of heartening the people. He did this. He also gave the world one of the finest presentations of the martyred President.

The play opens in Lincoln's home in Springfield. Before the curtain rises two chroniclers appear:

### First chronicler:

"Once when a peril touched the days  
 Of freedom in our English ways,  
 And none renowned in government  
 Was equal found.  
 Came to the steadfast heart of one,  
 Who watched in lonely Huntington,  
 A summons and he went,  
 And tyranny was bound,  
 And Cromwell was the lord of his event!"

### Second Chronicler:

"And in that land where voyaging  
 The pilgrim Mayflower came to rest,  
 Among the chosen, counselling,  
 Once, when bewilderment possessed  
 A people, none there was might draw  
 To fold the wandering thoughts of men,  
 And make as one the names again  
 Of liberty and law.

And then for fifty fameless years  
 In quiet Illinois was sent  
 A word that still the Atlantic hears  
 And Lincoln was the lord of his event!"

### The Lord of His Event

How completely Abraham Lincoln was the lord of his event the passing years are showing in ever greater clearness.

More than six thousand pieces of literature dealing with Lincoln have been issued.

They show us a man in supreme control of himself. He put to one side the Senate, Congress, because he must be true to himself.

Here is a man who came to command the highest respect from others. Wm. H. Seward expected the Presidency. "I was an undergraduate student in the University of Oxford when the Civil War broke out. Well do I remember the surprise we felt when the Republican national convention nominated Lincoln as candidate for the Presidency, for his name was hardly known on our side of the Atlantic, and it had been expected that the choice would fall upon William H. Seward.—James Bryce. When appointed to the Cabinet, Seward expected to be virtually in command. Within a very short time he and the country began to realize that Lincoln was ruling. "There can be no doubt of it any longer, this man from Illinois is not in the hands of Mr. Seward."—*Newspaper, March 2, 1861*. "Executive force and vigor are rare qualities. The President is the best of us."—*Seward to Mrs. Seward, June 5, 1861*. "He was the greatest of us all."—*Seward to his brother after the assassination*.

Here is a man who controlled the destinies of nations. Today the whole world claims him.

### The Sources of His Qualities

His home and his mother. His father and the paternal stock. His excellent stepmother; from the time he was ten years old.

Poor but not poverty-stricken. They always earned their bread. They were independent.

He looked facts in the face. Early in life he set himself to think things through.

His hold upon himself as he went into public life. His rare commonsense. When Greeley insisted he negotiate with Southern representatives, at once he appointed Greeley to deal with them. Greeley learned what Lincoln already knew, there was as yet no common ground on which to negotiate.

His value of himself. He must hold his own self-respect. His answer to the Grievance Committee from Missouri: "I desire to so conduct the affairs of this Administration that if, at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside of me."

His trust of the common people, when they were informed.

His great magnanimity. Stanton in Cincinnati deriding him as "the great gorilla." Lincoln later retaliates by appointing Stanton to the Cabinet. Men caught this great spirit and many answered it in kind. Grant answered the appeals to run against Lincoln. "They can't compel me to do it!"

His assurance of God. His cabinet against him, the army defeated, his generals half-hearted, the Senate fighting him, a Republican caucus demanding his resignation, defeat staring him in the face, he turned and went to his God, and came back saying, "I am master!"

We may close with the words Drinkwater puts into his mouth before he leaves Springfield for Washington, "samuel, Timothy—I drink to the hope of honest friends, Mary, to friendship. I'll



need that always, for I've a queer, anxious heart.  
And, God bless America!"

"This little hut was the cradle of one of the great sons of men, a man of singular, delightful, vital genius who presently emerged upon the great stage of the nation's history, gaunt, shy, ungainly, but dominant and majestic, a natural ruler of men, himself inevitably the central figure of the great plot. No man can explain this, but every man can see how it demonstrates the vigor of democracy, where every door is open, in every hamlet and countryside, in city and wilderness alike, for the ruler to emerge when he will and claim his leadership in the free life. Such are the authentic proofs of the validity and vitality of democracy.

"Here Lincoln had his beginnings. Here the end and consummation of that great life seem remote and a bit incredible. And yet there was no break anywhere between the beginning and end, no lack of natural sequence anywhere. Nothing really incredible happened. Lincoln was unaffectedly as much at home in the White House as he was here. Do you share with me the feeling, I wonder, that he was permanently at home nowhere? It seems to me that in the case of a man—I would rather say of a spirit—like Lincoln the question *where* he was is of little significance, that it is always *what* he was that really arrests our thought and takes hold of our imagination. It is the spirit always that is sovereign. Lincoln, like the rest of us, was put through the discipline of the world—a very rough and exacting discipline for him, an indispensable discipline for every man who would know what he is about in the midst of the world's affairs; but his spirit got only its schooling there. It did not derive its character or its vision from the experiences which brought it to its full revelation. The test of every American must always be not where he is but what he is. That, also, is of the essence of democracy, and is the moral of which this place is most gravely expressive.

"We would like to think of men like Lincoln and Washington as typical Americans, but no man can be typical who is so unusual as these great men were. It was typical of American life that it should produce such men, that supreme indifference as to the manner in which it produced them, and as readily here in this hut as amidst the little circle of cultivated gentlemen to whom Virginia owed so much in leadership and example. And Lincoln and Washington were typical Americans in the use they made of their genius. But there will be few such men at best, and we will not look into the mystery of how and why they come. We will only keep our door open for them always, and a hearty welcome—after we have recognized them.

"I have come here today, not to utter a eulogy on Lincoln—he stands in need of none, but to endeavor to interpret the meaning of this gift to the nation of the place of his birth and origin. Is not this an altar upon which we may forever keep alive the vestal fire of democracy as upon a shrine at which some of the deepest and most sacred hopes of mankind may from age to age be rekindled? For these hopes must constantly be rekindled, and only those who live can rekindle them. The only statue that can retain the life-giving heat is the stuff of living hearts. And the hopes of mankind cannot be kept alive by words merely, by constitutions and doctrines of right and codes of liberty. The object of democracy is to transmute these into the life and action of society, the self-denial and self-sacrifice of heroic men and women willing to make their lives an embodiment of right and service and enlightened purpose. The commands of democracy are as imperative as its privileges and opportunities are wide and generous. Its compulsion is upon us. It will be great and lift a great light for the guidance of the nations only if we are great and carry that light high for the guidance of our own feet. We are not worthy to stand here unless we ourselves be in deed and in truth real democrats and servants of mankind, ready to give our very lives for the freedom and justice and spiritual exaltation of the great nation which shelters and nurtures us."—Woodrow Wilson, at the formal acceptance of the Lincoln Memorial, built over the Log-Cabin Birthplace at Hodgenville, Ky., September 4, 1916.

"Lincoln, six feet one in his stocking feet,  
The lank man, knotty and tough as a hickory rail,  
Whose hands were always too big for white-kid gloves,  
Whose wit was a coonskin sack of dry, sullied flour,  
Whose weathered face was homely as a plowed field—  
Abraham Lincoln, who padded up and down  
The sacred White House in nightshirt and carpet-slippers,  
And yet could strike young hero-worshipping Hay  
As dignified past any neat, balanced, fine  
Plutarchan sentences carved in a Latin bronze;  
The low clown out of the prairies, the ape-buffoon,  
The small-town lawyer, the crude small-time politician,  
State-character but comparative failure at forty  
In spite of ambition enough for forty Caesars,  
Honesty rare as a man without self-oily,  
And a self-confidence like an iron bar:  
This Lincoln, President now by the grace of luck,  
Disunion, politics, Douglas and a few speeches  
Which make the monumental booming of Webster

Sound empty as the belly of a burst drum,  
Lincoln shambled in to the Cabinet meeting  
And sat, ungainly and awkward. Seated so  
He did not seem so tall nor quite so strange  
Though he was strange enough. His new broadcloth suit  
Felt tight and formal across his big shoulders still  
And his new, shiny top-hat was not yet battered  
To the bulging shape of the old familiar hat  
He'd worn at Springfield, stuffed with its hoard of papers."  
—Stephen Vincent Benet, "John Brown's Body."

"He kept on saying, 'The things I want to know are in books; my best friend is the man who'll get me a book I can't read.' He said that to Pitcher, the lawyer over at Rockport, nearly twenty miles away, one fall afternoon, when he walked from Pigeon Creek to Rockport and borrowed a book from Pitcher. . .

"One book came, titled, 'The Life of George Washington, with Curious Anecdotes, Equally Honorable to Himself and Exemplary to His Young Countrymen. Embellished with Six Steel Engravings, by M. L. Weems, formerly Rector of Mt. Vernon Parish.' It pictured men of passion and proud ignorance in the government of England driving their country into war on the American colonies. It quoted the far-visioned warning of Chatham to the British parliament, 'For God's sake, then, my lords, let the way be instantly opened for reconciliation. I say instantly; or it will be too late forever.' . . .

"The Weems book reached some deep spots in the boy. He asked himself what it meant that men should march, fight, bleed, go gold and hungry for the sake of what they called 'freedom.'—Carl Sandburg: "Abraham Lincoln, The Prairie Years."

## SOME THEMES AND TEXTS

"Leadership and Democracy"—"For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." Judges 5:2.

"Beginning the Battle"—"Then he said, Who shall begin the battle? And he answered, Thou." 1 Kings 20:14.

"The Leader's Place"—"And he that sounded the trumpet was by me." Nehemiah 4:18.

"Cost of Civic Failure."—"Curse ye Meroz . . . because they came not to the help of Jehovah . . . against the mighty." Judges 5:23.

—Ozora S. Davis, "Preaching on Church and Community Occasions."

## THE TRUE GEORGE WASHINGTON

"A man shall be as the hiding place from the wind, and a covert from the tempest; . . . the liberal deviseth liberal things; and by liberal things shall he stand." Isaiah 32:2, 8.

There was published a few years ago a new life of George Washington, one of the rather prevalent "debunking type." Some one was discussing it in the presence of Calvin Coolidge. It is reported that the President was looking out of the White House windows during the discussion and made only the one contribution, "Well, the monument is still there!"

"Can we know the true George Washington? "We can trace Lincoln's struggles through every stage of the way. But of all his, hardly a word from Washington. There are great figures whose finishing is visibly completed in this world before the eyes of all: fifty-two years of preparation preceded Lincoln's four short years of exalted service. But Washington was full-armored when he came; he was as a man finished in the secret places of the Almighty ere setting forth; he came endowed with all his powers upon the field. . . . From time to time, at the heart of great crises, or at the birth of new

eras of enlightenment, a great soul steps forth, with a wisdom that was never learned, with foreknowledge that was never studied, and saves the established good or inaugurates new good that is to be. Then he vanishes into the veiled region whence he came. Of that race was Washington. And the more remote he appears, the higher lifted up, the more he will repay the attentive regard of his countrymen."—*Dearborn Independent*, February 20, 1926.

A few things may be said with assurance; not new things, but things to repeat, and to rejoice in, for America's sake.

#### *The One Man of the Revolution.*

The great individual contribution of George Washington is not fully appreciated. It is not merely that he did thus and so, but it is that, failing him, the Revolution must almost certainly have collapsed.

Valley Forge: not alone the hard winter, indeed, not so much the winter, as the helplessness and uselessness of Congress. Congress practically abandoned the army. Food was plentiful, but Congress would not secure it and transport it. Yet Washington brought out in the Spring a better army than he took into winter quarters.

"A man's final resources are his own faith, courage and heroism. Our Revolutionary War had its desperate winter at Valley Forge, but the army also had George Washington. His confidence and tenacity enabled the troops to hold on until victory came. His indomitable spirit was that of the brave knight who said when wounded: 'I'll lay me down and bleed a while. Then I'll get up and fight some more'."—*S. Parkes Cadman*.

His struggles with his own men. While at Valley Forge there were attempts to make Gates chief. There were secessions to the British. Galloway of Pennsylvania never was in the revolution. Samuel Tucker of New Jersey, president of the revolutionary committee of safety, submitted to the British. There were traitors like Charles Lee and Benedict Arnold. John Adams estimated that out of six millions of people, three millions were royalists.

#### *Three Qualities of the Man.*

A Home-loving Man. His one desire at the close of the Revolution was to settle down in retirement at Mt. Vernon. "Believe me, America is not going to suffer any social, moral or intellectual catastrophe, and what is going to save her is the noble spirit kept alive in her millions of country homes. There is the rock on which the Republic is founded."—*John St. Loe Strachey*, *Editor of the London Spectator*.

A Church-going Man. "That inveterate church-goer, George Washington."—*Aymar Embury, II*. "Likewise, he was an influential churchman. It seems that wherever a new church was erected he was always either the chairman or the most active member of the building committee, looking after all the details as if his own house were under construction. In two of the churches he was a vestryman . . . the rebuilding of the old Pohick church . . . Washington, exemplifying his characteristic habit, was on hand with a map outlining the entire situation, and making clear that the site he had chosen would be more accessible . . . to a larger

percentage of churchgoers, and his plan was accepted."—*Representative Moore, in the National Republic*.

A Praying Man. Not in any canting way. In a simple-minded, great-hearted way. At Valley Forge. Isaac Potts wrote to his wife, "If there is any man in this earth that the Lord will listen to, it is George Washington."

The Home and the Church, tied together by Prayer! Does not this give us some insight into the true George Washington?

Shall we not thank God that in its beginnings our country had for its first great leader a man who loved his home, who loved the church of God, and who turned in prayer to the Lord?

#### CHRIST'S ROOM

"Say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples? And he will show you a large upper room furnished and prepared: there make ready for us." Mark 14:14-15.

The evening of the Last Supper.

#### *The Service of the Christ.*

Peter and John, leaders in the band, sent to prepare table.

Man with water-jar.

Goodman of the house.

They were serving Christ. They served Him well. Wherever the Gospel is preached they shall be known and honored.

#### *Christ's Room.*

The Goodman's service. Notice three things:

"My guest-chamber" (A. R. V.), Happy man, happy home, where Christ is able to say, "My room—money, time, man!"

Goodman gave more than Christ asked. He asked, Guest-room—a small room on the ground floor. He received a large upper room, "with couches spread, all ready." (Read the passage in Moffatt.)

Is that typical of our responses to Christ's requests?

#### *After Calvary*

Try to enter heart and mind of Goodman when another week had passed.

He was an obscure disciple; Christ had arranged a sign to guide Peter and John.

Suppose he had hesitated? "Cannot you get someone else? Isn't there some other home that won't be quite so disturbed?"

Suppose he had crowded them into room in courtyard? "Sorry it's not better, but you'll make the best of it!"

Suppose he had not furnished upper room? "No doubt you can borrow couches somewhere."

Suppose he had not given final touches of preparation? "Here's the stuff! Do the best you can with it!"

Then when Jesus had died and come again, what would have been in his heart?

Instead, however, 1900 years later we know that he freely, fully, unreservedly gave Christ his best and utmost.



## Epiphany Epitomes

THE REV. CHARLES G. AURAND

### Fourth Sunday After Epiphany

*February Second*

*Epistle*—Romans 13:8-10. Two words of major import—Law and Love. Law compells *compulsion*, Love *impulsion*. Which is the more powerfully actuating force in life? The previous epistolary injunctions and admonitions of Epiphany which were to protect the christian's relation to others, have their foundation and summary in this principle—"Thou shalt love thy neighbor." Love is the fulfillment of Law because it best *satisfies* and *completes* Law. One's social duty (2nd table of the commandments) is not fully comprehended in the observance of precepts and prohibitions but in Love. That alone is adequate because it supplies motive and method. Certainly all of us are debtors; with debts that *ought* to be paid, with debts that *can never* be paid.

*Gospel*—Matthew 8:23-27. The Epiphany of His Personality. "What manner of man is this?" Observe His *humanity*, remark His *divinity*. Four scenes—A stormy sea, how typical; a wearied worker, how challenging; a pleading prayer, how natural; a succoring Saviour, how heartfelt. Here it is strong and vigorous men who find themselves helpless, not lepers, not paralytics, not weaklings; but the need is just the same—saved by grace. Have there been times when to us He seemed asleep? Has He been?

### Fifth Sunday After Epiphany

*February Ninth*

While some liturgical churches observe the Transfiguration upon this day, the lessons for the fifth Sunday after Epiphany will be followed.

*Epistle*—Colossians 3:12-17. Who is this man? Is he a stranger to your church and community? He belongs to a *select circle* (vs. 12); he is *well dressed* (vss. 12 and 13); he has a *clasp* for his cloak (vs. 14, Goodspeed); a Christly *policy* dominates his relationship to his fellow members (vs. 15); there is a *truth* which dwells in his heart, is taught in his home, and is the theme of his song (vs. 16); his every act bears the *stamp* of his calling (vs. 17). This is the "Epiphany of the Possessed Heart—Christ in the Christian."

*Gospel*—Matthew 13:24-30. The Epiphany of His Kingdom. In parable form four observations are made concerning it. 1. The Kingdom is planted in the soil of the soul with the seed of the Word. 2. There will occur an admixture of evil in its growth and development, thereby presenting a most perplexing problem. 3. A broad policy is defined, determining the procedure to be followed. The reasons for it are obvious. 4. The ultimate triumph of the Kingdom with a repudiation of the false and a vindication of the true. What are the tares of today? Are there no limits to this policy of church discipline, how far shall this tolerance go? An answer to the time-worn question, why evil is permitted to flourish even within the confines of the Church. The one Holy Church is not of this world but the next. Pray that we "be kept continually in His true religion" and "defended by His mighty power."

### Septuagesima.

*February Sixteenth*

A devotional period preparatory to Lent is now introduced. A change of tone in the lection is quite obvious. It is, of course, a penitential season.

*Epistle*—1 Corinthians 9:24-10:5. People were no less interested in athletics in Paul's time than in our own. Carnivals of sport, with magnificent stadia, varied contests, strict eligibility rules, and prized awards, attracted great masses of spectators and, indeed, sounds quite modern. What splendid advantage is taken by the Apostle for the presentation of a truth. For the christian, there is a race to be *run*. Before him is an unfading *prize*. Its *attainment* is possible only through intense effort, an undeviating determination, strict self-denial, complete self-mastery. But let him beware of *disqualification*, for keen are the eyes of the Judge. And remember that pursuit is no guarantee of possession, as the forefathers discovered.

*Gospel*—Matthew 20:1-16. A parable that very correctly introduces the Lenten theme—saved by Grace. 1 There is always a place in the Kingdom for him who is desirous of *saving* because of his *saving*. 2. There is no place in the Kingdom for him who is desirous of being *saved* because of his *saving*. No matter how determinedly I run (epistle), nor how toilsomely I labor, it is not merit but mercy. Such terms as earning ability, compensation, wages, are not in God's dictionary of grace. He is not mercenary but merciful. "We reckon therefore that a man is justified by faith apart from works." With all its complexities, the parable is a splendid presentation of the divine viewpoint in the salvation of souls. How long have I *idled*, how many *calls* have I spurned?

### Sexagesima

*February Twenty-third*

*Epistle*—2 Corinthians 11:19-12:9. What a record of *service* and *suffering* Paul presents. Who would not boast if his shield should bear such scars of warfare as this? Can you? Or I? He *boasts* of his genealogy; of his zealous ministry for Christ with its suffering and afflictions, its cares and anxieties; of visions and revelations such as would be given to a spiritually sensitized individual. He likewise *glories*—in a "thorn," sent as an antidote to pride; christian scientist he was not, for he prayed twice that it be removed; and strangely satisfying the answer, "my grace is sufficient." Through it all, neutralizing any offensiveness is a deep and honest *humility*. What is our thorn and how do we bear it? Is there any better example of the devotion and spirit with which to approach Lent?

*Gospel*—Luke 8:4-15. Will the Lenten call find a spiritual *receptivity* Will it cause an enduring *productivity* "He that hath ears to hear, let him hear." The emphasis is not upon the Sower, nor upon the Seed, but upon the Soil. Why is the word less efficient in some than in others? Because of the condition of the heart upon which it falls.

# Methods of Church Work

Parish and Pastoral Plans  
Pointers for Your Bulletin

Church Advertising  
Matins and Vesper Services

Music for Choir and Organ  
What the Readers Say

## THE MEN'S CLUB IN THE CHURCH

The Rev. P. P. W. Ziemann

*Pastor of the Congregational Church, Orange, Conn.*

Sometime ago one of the prominent men of our local church suggested that it might be a good thing to have a Men's Club re-organized. He had nothing very definite in mind, but felt a lack that only some form of organization for men could fill. Having been in different places where the Men's Club had been in existence and after bravely and enthusiastically carrying on for a short time gradually petered out, I suggested that we secure information from other organizations as to their successes and failures and take from the best or most adaptable all the help we could get.

My first step was to write to the editor of this journal, but his definite information was somewhat scanty. However he did put me in touch with some brother ministers who were successful. To them I wrote for information. I also came across material that had all the ear marks of having been worked out in the seclusion of some editor's or secretary's quiet office for it really bore no relation whatsoever to present-day life. It looked beautiful on paper, was wonderfully organized — on paper, but for my purpose at least, was absolutely useless. The editor suggested that I put at the disposal of the fraternity such discoveries and conclusions as seemed most worthwhile.

It must be assumed that I was fully conscious of all the stock objectives of The Men's Club. That is, there must be a big job ahead of them, or in the fine words of Premier MacKenzie King of Canada, they must be faced with "The Tonic of a Great Task." I knew that there must be awakened in the men a sense of responsibility for an enthusiasm for, and loyalty to "Our Church" and "Our Organization." I knew there must be established an "esprit de corps." My problem was to find, not these "innocuous and glittering generalities," but how to supply what the negro preacher called the "rousment."

Here were the difficulties confronting us. We live in a conservative New England "town" with all that that word connotes. Frankly the religious interest is not high. The social life of the com-

munity is well ministered by the proximity of three neighboring cities which can be reached in twenty minutes by motor; by monthly church suppers, town meetings, The Grange, Young Farmer's Club, and the usual community activities such as Father and Sons' Banquet, Mother and Daughters' Banquet, Memorial Day Exercises, Every Member Canvass, gifts to the needy, Volunteer Fire Association with bi-monthly meeting, etc.

When a \$20,000.00 addition was put on the church two years ago the men banded together and spent weeks in digging out the basement, and in shaping up the lawn after the building was completed. But, of course, you can not build a new addition to the church every year or so, just to keep the men interested. What could we suggest to the men that would be big enough, and new enough to challenge their attention?

The replies which were received in answer to my appeal were varied and interesting. They were divided roughly into two classes. One group said in effect, "By no means ever let religion enter in. Have an *open forum*, discussing problems germane to the community. Do not have the meetings formal." The other said, "The only really successful organization for men is that which centers in the men's Bible Class. From this center all activities can radiate." But all of the replies said, "This program works here, but you will have to hew your own line and work out your own plan." So there you are.

However, I have evolved a plan. A few of the choicest spirits among the men will be called together for a discussion of ways and means. A list of all available men will be drawn up. From the choice spirits, say about nine in number, a "Steering Committee" will be formed. This *Steering Committee* will organize on the "Army Plan." That is, a Captain (President or whatever name you choose), two or more lieutenants, each of whom will have under him three or four sergeants each of whom in turn will have under him four or five privates. Diagrammatically the organization would look about as follows:

Dr. Halford E. Luccock, of Yale Divinity School, suggested to the divinity students last year that they ask five questions about each sermon they prepare, namely:

1. What of it?
2. Who is it for?
3. Is it human, understandable?
4. Has it any fireplace? Any warmth of yearning interest that somebody must do something?
5. Is there any God in it?

*Clip this and stick it on the desk or in plain sight in the study. I have done it and it is a good plan.— P. P. W. Ziemann.*



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I			I		
I	I	I	I	I	I
III	III	III	III	III	III

Thus for relaying information quickly the Captain calls his two officers, they in turn call the three or four under them, who in turn notify the privates. The whole group is accordingly very quickly reached with information. Furthermore, the division into groups allows for competitions, for the allocation of specific duties, viz. program, menu, entertainment, membership, service, attendance, new ideas, and as every man is in some particular group he has a definite work to do and is held accountable. In this connection Dr. Bernard Clausen, of Syracuse, has worked out quite an elaborate scoring system he calls the Decimal System. Information on this point may be gleaned from *The Expositor*, September, 1923, page 1400, and July, 1924, page 1253. Various names, of course, are given to the groups but whatever the name, "Squads," "Circle of Service" or what not, they usually work quite efficiently.

The Captains, Lieutenants, and Sergeants act as the Executive or Steering Committee and deal with all matters relative to the activities of the group.

Some organizations have found it advisable to have one or more open meetings a year for the purpose of raising money, monthly meetings around the dinner table with an evening of what Dr. Stidger calls "Food, Faith, and Fellowship," or "Refreshment, Religion and Recreation." At such times, problems germane to the community would be discussed and action taken much as is done in various service clubs. The program would be under a program committee, or perhaps better under a different group each time.

The projects are innumerable, but perhaps not always possible. A little brochure, "The Brotherhood Guide," published by the Board of Education of the M. E. Church, 740 Rush Street, Chicago, has some splendid suggestions for service projects, in fact may be read profitably by everyone who is contemplating such an organization. I have also been informed that Mr. W. C. Coleman, Coleman Manufacturing Co., Wichita, Kansas, President of the Northern Baptist Convention Laymen is promoting some such men's organization and can supply information, as also can Rev. Benson Y. Landis, of the Federal Council of Churches of Christ, New York City, and Rev. Paul Wetzler, 610 W. 28th Street, Minneapolis,

Minn. I have been unable to check up on the gentlemen, due to limitations of time.

Service projects are not the same in every community, but may usually be found in one or more of the following fields.

- I. Youth:
  - Need of wholesome recreation
  - education
  - Social
  - Religious
  - Sex
  - Community

- II. Community needs:
  - 1. Politically -
  - Morally
  - Social evil
  - Bootlegging
  - Low moral standards
  - Clean movies
  - Dance halls
  - Pool halls
  - Poverty
  - 2. Awakening a civic sense, observance in a fitting way:
    - Memorial Day
    - Independence Day
    - Armistice Day
    - Thanksgiving Day

- III. Church needs:
  - Property needs
  - Working for attendance at worship services

Here is one of the vital matters. You can not have a church without people in the pews. "It's better to preach to empty heads than to empty pews." Drill into the people that the most expensive piece of equipment in the church is the empty pew. Then help them fill it. One suggestion is to have three men receive a personal letter each week asking them to be responsible for inviting to worship three men each and seeing that they get there. Then, in the letter have a slip to be handed to the pastor Sunday morning saying I invited the following men to church today and the following were present.

I have not included in this article an account of the splendid work which has been done at the First Westminster Presbyterian Church, Toledo, Ohio, by Dr. Elwood Rowsey as I hope the editor will print it in extenso.\*

This article has many deficiencies. It has not stressed the spiritual, partly because so many of us have so few who are "spiritually minded" and we have to work with such material as we have, cherishing the hope that some of the choicer spirits will grow in grace and increase in the knowledge of God until they develop an appetite for "the deep things of God."

If this article produces a series of letters to this journal telling of successful plans its object will have been accomplished.

\*Dr. Rowsey's article, "Comrades of the Come and See" appeared in the January, 1928, *Expositor*. Eds.

WIPING OUT THE CHURCH DEBT

Rev. August H. Ponath, D.D.

Pastor of the First Methodist Episcopal Church, Anadarko, Oklahoma

"And how are you getting on?" asked a fond, old-time presiding elder of a young minister whom he had led into the pastorate.

The youthful preacher gave a brief, vivid sketch of his experiences to the evident delight of the veteran. But when the young man said:

"Last week we completed the task of paying off the old, troublesome church debt," the old churchman said with considerable vigor:

"That's a mistake. Get the church into debt again just as quick as you can. A church works much better under a burden of debt."

Because of our experiences, few of us agree with such a viewpoint. If any pastor has no intelligent, progressive program, then perhaps a troublesome church debt is probably the only agency left to keep them from discovering how spiritually emaciated they are and to keep them from discerning what poor spiritual food they are getting.

Had the old-time presiding elder said that it is always a good business policy to go in debt to expand and enhance the service power of the church through the addition of proper equipment and new buildings, then we should all have to agree with him. But that was not what he said. For in his day a one room church structure was all that was needed.

Church debts become troublesome when they have become unsecured. Probably the church WAS dedicated "free from debt," but in a very few years it is discovered that some pledges were made too high originally and others were lost by removal and other causes. That is the reason that in every state we have churches with very troublesome debts.

Occasionally a church board hits upon the unhappy expedient of reducing the pastor's salary five hundred or a thousand dollars so they can pay that much more on the debt, often promising themselves and each other that they will return to the old standard as soon as they are out of debt. But, really, if they could see the point, they are really compelling their minister to pay five hundred or a thousand dollars into their fund, when the pastor really should have that additional salary that he may properly maintain himself and his family.

Whenever any church does not play the game square, it is only a short time until something "happens." The church loses its attractiveness. The officials are puzzled, and wonder what has gone wrong. They usually look at every other cause except at the real cause of their trouble. All that has happened is that God has withdrawn his hand, and only one result could follow, namely the work had to languish. For when God withdraws his hand from any church, that church is DEAD. Just study the career of churches to prove this point.

There was the church at "X," it is languishing to this day, existing at a poor, dying rate, and the

day of death is seemingly at hand. The history of that church is a sordid tale of hard bargaining and with-holding from God.

Here is a brighter picture, in fact it is a cheering picture. Over at W—— was First Church. They had built a fine church structure, and in addition had erected a modern pastor's residence. In a few years all the substantial pledgers had paid their pledges in full. A careful check revealed that

there was a debt left of thousands of dollars. Many loyal members were beginning to wonder if the debt could ever be paid, since all the loyal and able members had gone the limit—as they honestly thought—in paying their pledge.

The pastor—not the one who was there when the church was built—had several meetings with the church board. There were a number of old

heads, and they saw no hope. So the pastor studied the situation, and eventually evolved a plan that looked good. He broached his plan to several of the veterans. They saw only failure before them.

"Then how are you going to raise the debt." queried the anxious pastor.

"Don't you suppose we might get help from Rockefeller." spoke up a graybeard.

"Rockefeller nothing," broke in the nettled pastor, "it would be a lasting calamity for this church not to pay for its own building."

"Well, just to be plain," came back the old man, "I have paid into this building fund all the money I am going to put in." And his eyes snapped determinedly.

In his "den" the pastor worked further on his plan. He marked off of his list the old man who had said he would not pay any more money into the project. He perfected his plan. Then he went out and visited every member and friend of his church. As he proceeded he swore every person he solicited to secrecy. For a month he worked every day. At the end of the time he had put the proposition completely over the top to victory. Not a person had signed a pledge, all that the pastor did, was to put the name into his little memorandum book together with the amount the person consented to pay. When the campaign was over, even the old hard-boiled veteran who had said he would not pay any more, came and asked to be let in on the proposition. And the pastor graciously permitted him to do so.

But here comes the best part of the experience. In getting each person to agree to pay a definite and adequate amount, the pastor told each pledger (no pledge was used) that the money

*Dr. Ponath served with the great Dr. John W. Hancher in raising \$36,000,000.00 for the Educational Jubilee of the Methodist Episcopal Church.*

*Later, he served in the St. Louis area under the now sainted Bishop Quayle, as hospital secretary.*

*Dr. Ponath served, also, under Dr. R. J. Wade (now Bishop Wade) in Centenary work.—Eds.*



must be paid in at a local bank within ninety days. More than half of the money came in within the first thirty days, and the rest came in before sixty days. And no one had to go out a second time to make collections.

Is it any wonder that there was great rejoicing in that church when the celebration took place to commemorate the release from debt.

Over in "L—" was another church with a troublesome debt. The new pastor took the appointment without making inquiry about finances. At one of the first board meetings, the new pastor probed into things. Not only building debts, but old coal bills, et cetera, were discovered. Finally the pastor asked:

"How did it happen that you got into this mess."

"It wouldn't have happened if the folks who pledged had paid up," spoke up an exasperated trustee.

Several abortive attempts had been made to clear up the indebtedness. With each failure their courage was sapped, and their hope grew less. It began to look very discouraging. But as usual it developed that no one had really counted up their assets, and when the pastor took their situation under careful scrutiny, he began to see considerable light. He laid plans. He called in his leaders, and went over his plans with them. They began to become enthused at the thought of victory at last. The plan was put to work, and as usual, success crowned the effort.

What has impressed me in many financial "drives" is that many "drivers" go out "to drive" completely destitute of the real equipment necessary to actual, adequate success.

What do I mean. I mean "contact" with "Great Headquarters." A pastor must have brains and a heart to do the work in the church of

God. But those brains and that heart must be in tune with the Infinite God before vital success can be achieved. I mean the success that does not leave a bad taste for after years, and that does not cause some contributor to curse the church to which he was "compelled" to contribute his money.

To wipe out that troublesome church debt, and do it to the glory of God, the worker must have a glimpse of the Heavenly Vision. The worker must not make his success his personal interest. It means putting the human interest into the interest of Christ and of God. For, are we not disciples, and co-workers with God.

The successful worker does not use "strong-arm" methods. Some persons are regular "go-getters" for money and pledges the first time, but the tragedy is that they are then done—they can't go back a second, a third, and a fourth time to get more money. The "strong-arm go-getter" must do it all the first time, for if he came even the second time, he would be quickly shown to the door.

The "strong-arm" worker is always a very selfish person, and makes everything revolve around his personal interests. Such a personality should never be allowed to enter the field to solicit funds to free the Temple of God from debt.

Much trouble could be avoided if upon dedication free from debt a competent person could be employed to take the pledges and work on them at the regular payment times, and thus cut down to the minimum the amount that must finally be raised to complete the original task.

I have come to the conclusion that the keenest, most up-to-date business methods should be used in the conduct of the affairs of every church. In fact, I have been wondering for some time if a real Temple of God ever has a troublesome debt on it.

## MEMBERSHIP DAY

The Rev. S. S. Still,

*Pastor of the Capitol View Christian Church, Atlanta, Georgia*

One of the greatest problems of the minister is the large number of persons in every community who have been active members of congregations in other communities, but who have not lined up with the church in the community where they live. Their name is legion, and if all of these "floating" members of the church who have their letters in their trunks or in a church in some other community were to become active in any one community all at once, it would certainly start a tremendous revival. Yet every minister knows that it is really easier to reach for Christ a person who has never confessed Him than it is to reach a person who has been active but who has drifted into spiritual slumber.

In order to meet this problem, the Capitol View Christian Church has for the past two years been using a yearly "Membership Day" especially for the purpose of lining up these persons. These are the steps taken toward that end:

1. The prospects are listed.
2. Their names are divided among the best personal workers of the congregation.

3. They are sent a special letter of invitation to be present on the following Sunday and place membership. Each one is assured that he will not be the only one. (This is assured by getting a definite promise from someone to begin with.)

4. The pastor tries to make a personal visit in every such home in the community during the week preceding Membership Day.

5. The pastor preaches a sermon directly on the subject in hand and then offers the invitation to place membership.

IT WORKS!

*Suggested Letter to Prospects for Membership Day*

Atlanta, Ga.

October 23, 1929.

Mr. and Mrs. M. L. Vernon,  
City.

Dear Friends:

Since you are living in this community, and have made this city your home, we want to invite you to make it your spiritual home too. We are observing next Lord's Day as Membership Day at the Capitol View Christian Church, especially for the benefit of the persons in our community who are

Christians, yet who are not at work in any church.

You will receive two visits this week, one from one of the members of the congregation, and one from our pastor, both for the purpose of inviting you to work for Christ as faithfully here in Atlanta as we are sure you have always worked in your home community.

Hoping to see you respond to this invitation next Lord's Day, I am

Sincerely yours in His work,

The Pastor.

P.S.—If you come forward you will not have the embarrassment of being the only one. At least one other will come too, probably a large number.

#### *Suggested Sermon Outline for Use on Membership Day*

#### **You and Your Church Letter.** Acts 18:24-28.

*Introduction.* I have invited a number of visitors this morning because I want to discuss the subject of church letters, because these visitors for the most part have church letters and are anxious to do just the right thing with them. They have discussed whether it is right to keep their letters in the home church for the sake of old friendships or in their trunks because they realize that the old associations are broken.

Now the best thing to do when you are in doubt on a subject is to go to the Bible and find an example there; and then to follow it if you can. So I have read to you an example of the use of the church letter. It must have been put into the Bible for our guidance, and I believe we can find a lesson from it.

#### *I. First, let us consider what sort of fellow Apollos was, to whom this church letter was given:*

1. He was mighty in the Scriptures. Vs. 24.
2. He had been instructed in the way of the Lord. Vs. 25.
3. He was fervent in spirit. Vs. 25.
4. He spoke and taught the things concerning Jesus as best he knew. Vs. 25.

#### *II. Let us consider the kind of church he left and the kind of church he went to.*

- a. The Ephesian Church was:
  1. A working church.
  2. A patient church.
  3. A pure church. Jesus Himself said it had been these things in Rev. 2:2, 3.
  - b. He went into Achaia where the Corinthian congregations were located. From Paul's first letter to these Corinthian Christians, we find that they were:

1. Divided over preachers. 1 Cor. 1:10-12.
2. Hindered by a certain amount of impurity in the membership. 5:1.
3. Hesitating whether to eat meat that had been offered to idols. 8:1.
4. Taking the Lord's supper in the wrong spirit and manner. 11:20, 21.
5. A little confused regarding the resurrection. 15:12.
- c. Yet when Apollos was "minded to go" into this region, the Ephesian church:
  1. Encouraged him.
  2. Wrote him a church letter to the Corinthians. Vs. 27.
  3. Though they loved him and would miss him, they encouraged him to place his influence where he was going to live.

#### *III. Have you thought what things Apollos did not wait to know before placing his letter?*

1. He did not know whether he would like the members.
2. He didn't know whether there were hypocrites in the church.
3. He didn't know whether he would like the preacher or not.
4. He didn't know—and evidently didn't care—whether or not it would hurt him socially to become a member of the church where he was going.
5. In the same verse that tells of his arrival in the new community, without even a period between, we hear of his active work in the church where he had moved.

#### *IV. What were the results of Apollos' active work for Christ in the community where he had moved?*

1. He helped them much.
  2. He convinced the people by preaching Christ.
- Appeal. Here is the example from the New Testament. Have you done the thing that Apollos did? If you do, you can "help us much" and through the fellowship which is in Christ Jesus we can help you too. Will you come?

First Christian Church, Tacoma, has introduced a radical change in the emphasis and order of the morning church service. The emphasis is not only in name, but in fact, on worship. The sermon is placed at the beginning of the service and made subsidiary and introductory to the program of worship. The change has met with growing approval and many words of appreciation concerning the effectiveness of the service have been heard. Church night programs are drawing good crowds, and interest is deepening. Your scribe has heard only high commendation of the pastor, Dr. S. G. Fisher.—*Christian Evangelist*.

The Layman Company announces a new series of pamphlets on tithing at such a price that distribution to an entire church through ten weeks costs only two and a half cents a family. Samples and particulars may be obtained free of charge from the office at 730 Rush street, Chicago.

## **Advertising The Church**

A Publicity Plan for use in Parish Evangelism, worked out in detail by Walter Irving Clarke, Publicity Manager for the Presbyterian Church in America, may be secured by addressing the author at 518 Witherspoon Building, Philadelphia.

#### **AN EXAMPLE OF CHURCH ADVERTISING**

The Rev. Luther M. Tesh

Pastor Congregational Church, Glenwood, Minnesota

The field of publicity for the church is just as large and varied as in business.

Almost any successful method can be used and the more modern and practical the better.

Usually the expense is seemingly prohibitive but with a little ingenuity this can often be managed.

Recently the writer hit on a plan that was not only effective in securing a large audience and an offering that went beyond the goal, but had a number of other desirable features.

It won the goodwill and cooperation of several successful merchants, gave the young people

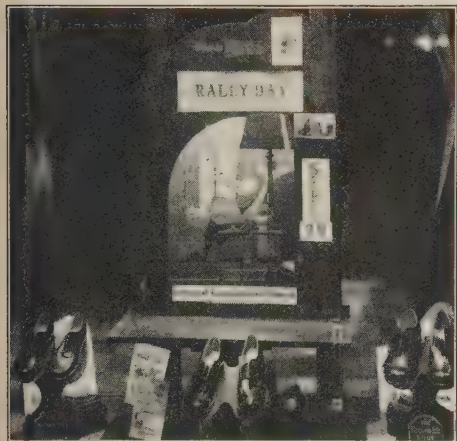


something to do, and provided a most enjoyable and helpful evening's entertainment.

The occasion was Rally Day and we were anxious for big results.

We announced a "pep fest" for the Sunday School a week in advance and invited the young people. The program consisted of work, a sing, and refreshments.

The plan was to make *posters* for shop windows.



For this we first secured from a local electric company, a quantity of discarded window display signs in beautiful colors and cut-out designs, such as you will see in almost any progressive shop window.

We added a few sheets of colored paper, a few Rally Day post cards, some old folders containing the church name in large letters, advertisements from old magazines, a pot of paste and the fun began.

Wherever it was possible we used the lettering already on the signs, otherwise it was covered over with an arrow, a Rally Day post card, picture of the church or our own lettering cut out or painted by the young people making the poster.

One poster that showed a number of beautifully lighted homes on a street, was made very attractive by placing a sign just above the sky-line, which read:

"Rally Day Sunday Let the Church Light Up Your Home."

It occupied a full window in one of our largest meat markets.

A number were small, neat and very pretty, each with a brace, which made it easy to place them in a desirable location such as on the writing table in the bank or post office.

The illustration shows how one merchant, the largest in the city, was so pleased with the attractiveness of the sign that he gave it first place in the center entrance window, decorated the

window especially for it, and used special lighting fixtures.

In addition to the posters, a letter was sent out through the mail to every family, containing a stock printed invitation and a special offering envelope.

#### DOUBLE YOUR DOLLAR

How would you like to have someone give you a dollar for every dollar you hope to get at a certain time?

That is just what will happen at our Church and Sunday School next Sunday.

For every dollar we get in our Rally Day offering friends of the pastor outside the parish will give a dollar. *Every dollar you give will count two.*

We need about \$250.00 for current expenses, including complete insurance on the church and parsonage. This we were unable to anticipate last year. In this emergency EVERY DOLLAR YOU GIVE WILL COUNT TWO.

At least three things have happened to disorganize our finance this year, and this in spite of every precaution.

Our big opportunity is NOW. Every dollar we give or get others to give, *will count two.*

Use the inclosed envelope. Bring it with you to our RALLY DAY service next Sunday. If you cannot come, mail or send it. We are counting on your cooperation.

Yours for a better Glenwood,

The entire plan was a complete success and we are glad to pass it on.

The first consideration of any plan or method, or suggestion, is its possible use in a local situation.

A plan used for Rally Day might prove to be even more effective for some other special occasion.

The secret of success in all church plans would seem to lie in our ability to meet specific needs by adaptation.

#### FROM A YOUNG MEN'S CLUB

The following, prepared for the Young Men's Club of Memorial Presbyterian Church, Dayton, Ohio, for the local parish paper, *The Beacon*, is adaptable for publicity purposes in any parish:

##### *The Sands of Time*

[First an infant in swaddling clothes;

Then youth with energy and vim;

[Later the young man is driving the wheels of industry and business;

In middle age he is directing the energy of other men;

While in old age he looks on with all the wisdom of the years.

To what purpose has he lived.

Amid it all one finds man an eternal spirit, unconquerable in his faith.

The church ministers to that spirit and strengthens that faith.

What place do you occupy in this eternal scheme of life.

What contributions have you made to the spirit of man.

What record are you writing in the book of life.

Come to church.

Develop the spirit.

Live by faith.

— Walter Irving Clarke.

So much for the newspaper publicity.

The signs on our outside bulletin board are lettered by hand on colored cardboard. We used a yellow card with attractive lettering, telling the passer-by of the Lighthouse, celebrating Light's Golden Jubilee. The sign linked up the appeal with the lighted city.

The Sunday of the service we carried this announcement in our church bulletin:

#### LIGHTHOUSE SERVICE TONIGHT

Darkness. A rock-bound coast. A lost ship. Then the light, both a warning and a way. Safety! . . . This old story put into a beautifully impressive service tonight. See the great lighthouse with its tower beam.  
Sermon, "Light."

Half the success of a special service of this kind is in the character and interest of the appeal. If one has something worthy to offer, and can make it appear so to the people, they come. But they may not come again if the service fails to register. There was no question about the effectiveness of the above appeal, for people were gathering three-quarters of an hour before the service began. The program more than met the demands which the appeal had created. The people will long remember the flashing tower beam and the sweet music of the echo song. There were more favorable comments on this program than on any we have ever used.

The church room had been partly darkened while the audience was gathering. We have three large lights in the center of the room. These had been turned off, and only the little golden bulbs around the side were lit. The Lighthouse was built on the platform. It was about thirteen feet high, seven feet in diameter at the bottom, and tapering to the top. The house was constructed of a semi-circular framework, which was wrapped with rock-effect crepe paper. In the center of the lighthouse, near the top, was an auto spot-light, which was connected with a six-volt battery, so that the light could be flashed on and off. This light was off while the people were gathering. But another similar spot-light, placed

in the rear of the auditorium upstairs, was played upon the lighthouse during the entire service.

When the service began, all the lights came on and the people sang together, "Stepping in the Light," and "Sunshine in My Soul." The lights were again reduced while the soprano and alto sang as a duet, "The Haven of Rest," one of the most effective numbers. The scripture was taken from a portion of the first chapter of John's gospel. This was followed with prayer, and the choral response was one verse of "Lead Kindly Light." Then the congregation sang, "The Light of the World is Jesus." "Draw Me Nearer to Thee," by George B. Nevin, was rendered by the choir. The offertory was, "Jesus Lover of My Soul," after which came the special lighthouse number.

During the offertory the choir had retired from the choir loft to a room behind the organ. As the offertory closed, all lights in the room were turned off, except the spot-light in the rear upstairs, which had all the while been playing upon the lighthouse. The organist began to play softly, "Brightly Beams Our Father's Mercy," and the voices of the choir took up the music from the room back of the organ. It was during this number that the spot-light in the tower of the lighthouse was flashed on and off. The effect was telling.

The sermon was on the subject, "Light," with the text from John 1:9. "The true Light, which lighteth every man that cometh into the world." Preaching was never so easy. A perfect atmosphere had been created for a searching message on Jesus Christ, the true Light of the World. There was a brief prayer at the close of the sermon, during which all the lights again went out, the tower beacon began to flash, and the choir, which had gone upstairs in the back of the church, began to sing an echo song, "In the Land of Fadeless Day." Their voices sounded far away. The room was still as night during the song. The benediction was pronounced, and the people went out into the darkness with the Light of the World shining in their hearts.

## Music for Choir and Organ for February

### Prelude

Dawn — Jenkins.  
O What a Saviour — Smith.  
Magnificat in F — Tours.  
Liebestraume — Liszt-Nevin.  
Adoration — Bowroski.  
From the Southland — Gaul.  
Sing to the Lord — Tosti-Nevin.

### Anthem

Ye Shall Dwell in the Land — Stainer.  
I Love the Lord — Spross.  
Still, Still With Thee — Foote.  
Fear Not, O Israel — Spicker.  
O Lord, How Excellent — Ambrose.  
The King of Love, My Shepherd Is — Shelley.  
Sun of My Soul — Lemare.

### Offertory

The Lost Chord — Sullivan.  
The Lord is Exalted — West.  
King of Kings — Shelley.  
Magnificat — Pitman.  
Ave Marie — Schubert.  
Angel Voices — Sullivan.  
Reverie — St. Claire.

### Postlude

Where Dusk Gathers Deep — Stebbins.  
Temple Postlude — Petrali.  
Light at Eventide — Gaul.  
Postlude in G — Merkel.  
Festal March — Calkin.  
Choral — Boellman.  
March — Handel.  
At Evening — Kinder.



# Young People and the Church

Plans for Working with Young People

Religious Education

## YOUTH—ASSET OR LIABILITY

The Rev. N. O. Rogers

About the first conviction that comes to a young person when he reaches the later adolescent stage is that now he is a problem. He is one of the "flaming youth." He is set apart from the rest of mankind. He is more or less celebrated. The church, the school and society in general, begin to raise the question, "What is going to become of our young people?" or "What can we do for the young people?" To help to solve some of these riddles, various organizations and programs have been developed, which have been successful to a degree. The Christian Endeavor movement has been found wanting in that it has not been flexible enough to meet the demands of a changing situation, and because it has not fitted into the larger program of Religious Education of the church. A more modern and more adaptable program is that of the Summer Conferences. These are rapidly developing and are attracting thousands of young people every summer. They are training youth for leadership in the church and community in which they live.

As a matter of fact, on close scrutiny, it is extremely doubtful if the young people create a problem separate from the rest of society. In order to understand them, or any other group, we must properly evaluate the conditions with which we are concerned. In the first place, the youth are a fairly accurate reflection of the adult life of the community. The old adage of the wise man of three thousand years ago, "Train up a child in the way he should go, and when he is old he will not depart from it," is pretty generally true today. While much of the training is by precept, quite as much is learned from the example of others. Frequently one hears it said that as evidence that the world is headed for perdition is the fact that the churches are not so well filled today as they were a generation or two ago. But the audiences, generally, are made up quite as much of the young people as of their elders.

It should also be noted that conditions with which our young people have to deal are different from those of any other period in the world's

history. We would mention first the expanding educational program. Many of us can remember when only a select few of the youth of a given community attended college, and even the high school was in its infancy. Most boys and girls received educational equipment corresponding to a fifth or sixth grade. Today, the boy or girl who does not finish the high school course is considered

indolent, and the attendance at the various colleges and universities has practically reached the maximum. This has created a new citizenry for our country, capable of independent thinking and judgment. Whereas our fathers and mothers lived in a world of small horizons, and were guided by teachers with little more knowledge than they, our young people are entering every door of scientific investigation. This has necessarily modified their outlook and attitude toward their environment, the objective world of reality. No longer do the old statements and categories satisfy. They are emerging

into a new freedom, both of thought and conduct.

Another factor to be reckoned with is the tremendous increase in wealth. Thirty years ago the average small boy could get as much of a thrill out of a five-cent piece as his son does today from a twenty-dollar greenback and a high-powered motor car. Coupled with this is the motion picture theatre and the radio, each contributing to the young man's independence and creating new situations and new sources of conflict with the old order. Shall we say that because the young people, brought up under such circumstances have departed wholly from the religion of their fathers because they fail to track in the way we think they should?

While we do not claim to have entirely solved the problem, as we have not solved entirely the other problems of the church, we have offered a program which is doing its part to bring about a more healthful relationship with our young folks. We have tried to make as large a part in the regular services, as possible, for them. We first organized the group into a department of the church which we called "The Young People's

*Obviously it is easier to state the problem than to suggest a remedy. Some progress has been made, however, in the way of meeting the new situations. As suggested, the Young People's Summer Conference groups have contributed helpfully. It is clear now that our youth are no more irreligious than those of any other day. What is needed is new avenues of expression through which the energy now being wasted may be set to useful purposes. No longer will they sit with folded hands waiting for something to do. They are demanding a place of leadership for themselves. The local church will show its wisdom by recognizing them as part of its corporate life and not as a separate group, for which some special arrangement must be provided.*

Council." They have been made to feel that the church is not everlastingly indebted to them, but that they have a responsibility to the church. On several occasions they have been used in the evening church service, to conduct the devotional part of the program. On one Sunday night recently they conducted a candle-lighting service for the church. The room was in darkness except for two candles burning on the reading desk. One by one, the ten fields in which the church does foreign missionary work, were presented by ten of the young folks, each lighting a candle on the altar at the conclusion of his talk. After all had spoken, the congregation joined in singing "We've a Story to Tell to the Nations." A similar program was later presented by them in one of our conventions.

This group also furnishes several teachers for the church school, the pianist for the church, and ushers for the Sunday evening services. Another pastor relates that he makes the young people responsible for filling one section of the church every Sunday evening.

The Sunday evening hour just preceding the church service is still used as a training school in Christian activity. Here the devotional life is cultivated. They are encouraged to pray and talk in public. Various subjects are studied and

discussed, and out of these meetings have come debates, dramatic presentations and other features which have contributed to their developing minds.

All of which suggests the need for a restudy of the entire youth situation. What these new citizens need is to be trained in Christian living and service. They are as much interested in the work their church is doing in the world as in their school activities, when they understand it. There should be first of all on the part of the adult membership of the church a sympathetic understanding and interest in their viewpoint. Instead of laying down a set of arbitrary standards and prohibitions which may be meaningless to them, a way of common understanding should be sought. Let them be led into a study of the history of the progress of Christianity and of its mission in the world; of the passion of Jesus and the church fathers for the redemption of mankind, and give them an opportunity to participate in this great program, and out of the seemingly discordant elements will emerge an enlightened leadership for the church of the future. They will no longer be found to be a problem and a liability but a tremendous asset to the cause of Christ and the hastening of the coming of his kingdom in the world.

## THE GLEAM IN THE EYE

The Rev. F. C. Hoggarth

We recently heard a business man, famous in his trade and town, speak of his early impressions. One thing he says he has never forgotten was the gleam in the eye of one of his teachers as he talked to them of the love of Jesus. Not the words so much as the gleam remained as the permanent impression.

It is the way of children to notice things we least expect, a trick of speech, a habit of dress or of facial expression. Whilst the lesson is given, the child's thoughts may be engaged in other directions. In a teacher, therefore, it is not merely the lesson that matters, but the whole of his personality—the tone of his speech, the look in his eye, the "character" he reveals in dealing with his scholars. If for instance he cannot control his temper, or if he is overbearing, or given to sarcasm, it is swiftly noticed and is used to discount his words.

Thus does the sign count for more than the word. Blessed is the teacher and his scholars, when the sign illumines and fortifies the word, as did that gleam in the eye. It was the unconscious hall mark of reality, the evidence of an experience behind the words. Concerning that humble teacher in the far away years, that boy now grown a man, remembers something he saw rather than anything he heard, for by a look he showed the reality of the love of Jesus. The very thing of which he spoke shone out of his eyes.

Is it not always something that accompanies the words, a tone, or a look, that makes all the

difference, that impresses and persuades. That is why quite commonplace words have sometimes strange and mystic power. It must have been so in the case of Whitefield, for his printed sermons are poor and unimpressive. There must have been something that "broke through language and escaped" and that finds no expression on paper. One was telling us recently of an humble and illiterate preacher with only commonplace thoughts, whose words nevertheless seemed to search the souls of those who heard. It seems to be an indispensable something behind the words that matters, the presence or absence of which even a child may quickly detect.

There is a book by a Scotch Presbyterian minister with the attractive title of "If I Miss the Sunrise," in which he speaks of the realities by which he lives, his faith in these changed times, and the way by which he has come. Some of his earliest impressions gather round a stable and his father's man, named Tom. Though that serving man knew all about horses, the knowledge he really counted on was of religion. He came of a covenanting stock, and had been cradled and nourished on the Bible and the shorter catechism: "I sometimes watched him shaving on a Sunday morning," says the writer. "His Bible would be open on his little table and you were aware that he had been praying, though you never caught him at prayer. His Bible and his few books made Tom a better educated man than many with more pretensions. In the midst of shaving, with razor



suspended, he would begin to talk about the grace and glory of the Sabbath morn." That boy felt there was reality in what he said, he felt truth and earnestness in the words. Now in later years when that boy comes to write of the formative influences of life, he gives an honored place to that minister's man, who was gardner, coachman, and doubtless church officer, all in one. He it was who more than most, helped the boy to feel the reality of religion. In that case also the impression was of something more than words.

Whilst for teachers the art of their craft and the careful preparation of lessons is vitally important, this matter of the "sign" is even more important.

What is the impression we give when we speak of Jesus. Is there a gleam in the eye, or a tone in

the voice, some hall-mark of our reality to impress and inspire?

"A man is not raised by being bidden, but by being inspired," says Forsyth, and the word is equally true of a child. Finally it is not only what is taught that matters, but who is the teacher. Religious education is more than instruction. "Its specific quality," it has been said, "is inspiration, and inspiration is the touch of living spirit upon living spirit, the influence of personality on personality." There lies the secret and the final measure of a teacher's influence. To be a teacher therefore is first of all a challenge to be a genuine Christian, one who in tone and look and deed, no less than in word, reveals the love of Christ.

## BOYS AND CHURCH MEMBERSHIP

The Rev. Reynold B. Boden, B.A.

Churches generally find it difficult to enlist boys as members in these days. One reason, I believe, is the persistent preoccupation of the churches with theological dogma and articles of belief. The main stress is laid upon profession of belief as the first condition of membership.

What appeals to the boy is that Christ's first demand was *not* "Believe this abstraction," but "Believe *in* this person." His church says, "Believe this truth, and *then* we will believe in you." The cart is placed in front of the horse.

There is an unreality about such conceptions and an immobility which render them suspect; they alone are stationary in a physical, moral and intellectual world which is otherwise full of movement.

If we are to attract boys and girls to church membership we must make church membership a real, a living and a dignified thing. We must begin with faithfulness and a life to be lived.

There is a further obstacle to be overcome. If a

boy joins the church, what scope is there for his service? Most boys have a real desire to serve their generation, and as they look out on the world they see opportunities in business, in the management of factories, in the professions; here is a real field for missionary activity in the widest and finest sense. Practical service can be performed every day, and there are no fetters, few divisions and little exclusiveness.

In the church, however, the field is greatly narrowed. Many churches demand nothing more of their members than attendance at the Sunday services. What do most churches give young men, intellectually alert, healthy-minded and vigorous, to do? Bazaars, tea-parties and baby-shows! Few churches make their members feel their membership between one Sunday and the next.

That is the problem, and a solution must be found, for the situation is grave. The solution lies largely in a more intense propagation of the idea of church membership, and partly in a spring-cleaning in the churches themselves.

## A HAPPY SOLUTION

The Rev. Robert F. McDaniel

From the articles that have appeared in recent numbers of *The Expositor*, it is very evident that the habit of "cutting church" Sunday morning after Bible School is quite prevalent among both young and old in most of the Protestant denominations.

The church in Springfield, Illinois, of which I am pastor, is located in an industrial part of the city. In this church the morning service has always been a serious problem. So many of the young people would not stay after the Bible school was dismissed, and the women must go home to prepare dinner.

As pastor and people we determined to arrange

a service that would meet our needs and overcome these difficulties. The Official and Sunday School boards of the church agreed to cooperate with a plan to go into effect at the beginning of the new Conference year.

A letter was prepared and placed in the hands of every one in the Bible school. The children of the parents who were not present were asked to take it home and have them read it. The letter was headed "Something New and Something Better." It outlined the Unified Service which was to be instituted the following Sunday. This letter stated, that if after a fair trial the Unified Service was a failure, we would go back to the old plan.

Briefly, this is the way that we conduct our Unified Service. It is divided into two periods of forty-five minutes each. The pupils assemble in their different departments at 9:40 a.m. The adults and those occupying rooms on the first floor of the church gather in the auditorium. At 9:45 a.m. the choir is in its place and the pianist plays a marching hymn. When the primaries and juniors come in from their departments they are met by two pupils bearing the Christian Flag and the Stars and Stripes. As they enter, those in the auditorium arise and remain standing until all are in their places. The flag bearers return the flags to their pedestals on either side of the pulpit platform and go to their classes.

The service of worship begins at once. It is a combination of the opening department services of the Bible school and that of the regular morning service. It is so arranged that all present, as far as possible, may take part in the hymns and responses. The Scripture assigned for memory work for the month is recited in unison. The

morning prayer closes with "Our Father," which all present unite in repeating. All who have Bibles take part in reading the Scripture lesson for the day. Just before the sermon the very young children go to their own room. The sermon is from twenty to twenty-five minutes in length, and is adapted to the needs of all present. At the close of the invitation hymn and the benediction, the flag bearers lead the children as they march to their departments.

The second period of forty-five minutes is given over to the Bible School. There is no duplication of opening services. The time is chiefly occupied in class work. The superintendents of each department dismiss at 11:20 a.m.

We do not know how this plan of a Unified Service would work in other churches. So far it has solved our problems. In every way it has been a greater success than we anticipated. Its benefits may be summed up in three statements: All are present for the Worship period. All stay for the Bible school period. All go home together

### THE NARROW GATEWAY

*A Sermon to Young People*

The Rev. Fred G. Bulgin

I frequently as a boy saw a very vivid picture that held my youthful attention. I often stood interestedly examining its various details. It was a picture of the Broad and Narrow way.

At the end of the broad way the artist has pictured multitudes of individuals tumbling over a precipice. They fell into a pit from whence belched forth volumes of black smoke. Surprise, agony and despair was depicted on the faces of the victims. On the way leading to this terrible pit there were throngs of gay and giddy people.

At frequent intervals along this highway there was shown a representation of various forms of worldliness and amusements. Here was the dance hall. The gay devotees of this form of pleasure are to be seen pouring out of the hall and continuing their course along the broad highway.

The theater, the race course, card players and gamblers also had a place upon the highway.

At rather frequent intervals a saloon was shown. All these agencies were sending out their quota upon the main thoroughfare. All were traveling on toward the belching fiery pit.

On the same canvas was depicted another scene. A narrow mountain path, only wide enough for one, is shown winding by a circuitous route up the mountain side.

At the entrance to this path is a small gateway. An evangelist is there beseeching the passersby to enter.

The majority pass on, unheeding the appeal. But now and again a solitary individual will leave the throng and pass through the gateway. Then, staff in hand, these lonely pilgrims commence the journey up the mountain side.

At the end of this winding path is a picture far different from that shown at the end of the broad highway. There is a blaze of light. There is a shining city and hosts of angels. The arriving travelers are welcomed to heavenly joys at the end of their toilsome journey.

That picture must have wrought a lot of good. Its teaching is not false in a way. It is only inadequate. If the Master had said, "Broad is the way that leadeth into hell," or if he had said, "Narrow is the way that leadeth up to heaven," then this picture would have represented his teaching exactly. But he did not say this. He said, "Wide is the gate and broad is the way that leadeth to destruction."

He also said, and it is with this we are most concerned, "Narrow is the gate and straitened the way that leadeth into LIFE, and few there be that find it."

He is not teaching us how to enter heaven; He is teaching us how to enter LIFE. We have entered into the life of the body, but not necessarily have we yet entered into the life of the spirit. There is a narrow gateway that leads into the life of the spirit. But where? We might search for it far and wide and yet not find it. Like the Kingdom of God, it is *within*. We may have seen it more than once. It looked an uninviting portal and we therefore passed it by. We did not know that across its threshold was the way into life. Only a few are they that find that doorway.

Yet to pass through is life's all-important venture.

There was once a young man who sought this



# Another Beautiful New Church CHOOSES THE HALL ORGAN



*The New Mount Washington Presbyterian Church, of New York City*

**M**ETICULOUS in choice of an architect, a Church Building Committee accepts the final plans and specifications only after thoughtful deliberation. After choice of architect and adoption of architectural details, the selection of an organ is a matter of serious moment. The committee takes pains to hear and compare several makes of instruments. If it is wise, it insists also on visiting factories. That is why we are proud that the Mount Washington Presbyterian church, out of a field of many competitors, selected the Hall Organ for its beautiful new structure:

**"The Organ Honor Builds!"**

## THE HALL ORGAN COMPANY

WEST HAVEN

*Builders of Pipe Organs for Thirty Years*

CONNECTICUT

great venture. He therefore enquired of the Master of life the way. Knowing the young man must pass through the narrow gateway the Master questioned him to see whether he were far from it or near.

He gave him a list of the commandments.

"Yes," said the young man, "I know them and I have kept them." Then the Master knew the young man was near the narrow gateway. He had nothing to do but pass through. It so happened he had great possessions. It was not wrong or blameworthy that he had great possessions. But they had become entwined about him. He had become the servant of his riches instead of their master. There was a calling for a supreme effort of will by which the young man and his money should become two separate and distinct things.

"Create of your wealth," said the Master to the young man, "a trust fund for the poor."

But the young man's countenance fell. He had not thought that would be the way of life. He had never for a moment thought that he and his wealth could not enter into life together. But no, they had to be left outside the narrow gateway. The soul must be pared down rather finely in order to get through. The young man declined the venture. His possessions were more to him than life and he stayed outside the gate.

Truly, few be they that find it.

There is a strange collection of gear left outside that narrow gateway. Things that one may take through, another must leave outside. Who would think to find a checker-board left outside the gate? When Bishop Pattison was laboring in the mission field there came a time when the natives learned to play checkers. The game fascinated them. The men gave themselves up to it entirely. They left their wives to do the work, so absorbed were they in the game.

The bishop noticed this with concern. After a while he preached to them on the text, "If thine hand or thy foot offend thee, cut it off." They listened to him spellbound and accepted the rebuke. That night one of the natives, fearing he might be tempted again, arose from his bed, took his checker board and threw it into the fire. In that very act he passed through the narrow gateway.

One would scarcely think to find a fiddle left down beside the gateway. One man at least had to leave it there and go through without it. He was a Highland fiddler and in great request at country weddings. At these gatherings much

drinking took place and he fell into intemperate habits which greatly distressed him. He made frequent efforts to break off these habits, but always fell back. He came to be in danger of losing hope. At last a preacher came to assist in the Communion. The fiddler had never dared to go to the table but he listened intently all day. At the close of the evening service he came home with his wife, a godly woman. He was deeply moved, but he said nothing. After supper he knelt down in long and earnest prayer.

Then he went to the cupboard where he kept his violin. He took it down and lovingly drew his fingers across the strings. His wife had been eyeing him in silence. She cried out in distress, "Oh, Donald, not on a Sabbath evening, and a Communion Sabbath evening!"

But Donald said nothing. Slowly he laid his beloved violin down on the hearthstone. He then lifted his foot and stamped it into fragments. The battle was won. He had passed through the narrow gateway — but his fiddle was left outside.

There is at least one instance where a fortune was left outside this gateway. You may have heard the story of "The Great Refusal." It is the life history of Mr. Fred Charrington. All through England one may see over hundreds of saloons the legend, "Charrington's Pale Ales."

The old man Charrington was a brewer. He made a good deal of money at the business. But young Mr. Fred Charrington had something in him that reached higher than beer. He wanted to enter into a life that is life indeed. He knew without being told he could not get through that narrow gateway and carry the money his father had made in selling beer.

Without regret and unconditionally he made the Great Refusal. He declined to touch it. He left his fortune beside the narrow gateway and passed through. Today he may be found working among the outcast in the East End of London — a poor man. But he has entered into life, but, only a few be they that find it.

I would not seem to paint this Portal as a forbidding structure. Its entrance may sometimes seem uninviting. To pass through may cost us some travail. But only beyond that gate are the abiding satisfactions.

It is along that narrow pathway the Son of God joins Himself to pilgrim souls and companions with them in the way.

It is the only sure road to the ineffable bliss that awaits the human soul when its journeyings through this world are ended.

## 20th ANNIVERSARY OF BOY SCOUTS

The Boy Scouts of America will celebrate its Twentieth Anniversary in the week of February 7th to 13th, 1930. Because of the close general relationship between Scouting and the several church organizations in the United States, ministers will be interested in this Anniversary. Prob-

ably 66 per cent of the 25,600 Boy Scout Troops in the United States are affiliated with and sponsored by churches. The Twelfth Scout Law, "A Scout is Reverent" is a prominent factor in the Scouting Program. It is the aim of scouting to conserve and strengthen the religious life of the boy.



# "Well, GEORGE,



—how do you like the new floors?"

WHEN *Sealex* floors were being laid throughout this church, George heard a lot of talk about "floor sanitation" and "reduced cleaning and maintenance costs"—but that didn't mean much to him!

George, like every other janitor, was interested in just one thing—would the new floors make *his* work easier?

So, let us discuss church floors, for a moment, from the human angle of those people whose job it is to care for them. The easier the cleaning process, the more likely that your floors will be properly cleaned, retaining their original attractive appearance.

Install floors of *Sealex* Linoleum or *Sealex* Treadlite Tile and George's toil is considerably reduced, for this new type of floor is surprisingly easy to clean and care for. *Sealex* floors are spot-proof and stain-proof. Sweeping with a push-broom or a light mopping is all that is necessary to remove dirt and spilled things. Waxed occasionally, their lustrous surface is a thing of beauty.

*Sealex* floors reproduce in appropriate patterns and color schemes, the handsome marble and tile effects which have long been associated with the finest types of church architecture.

But that is only half the story! These resilient cork-composition floors create an atmosphere of peace and quietude which is highly appropriate for a place of worship. They deaden the sound of footsteps and do away with the distracting noises caused by the scrape of moving benches.

And *Sealex* floors are within the limits of any church budget. They may be as elaborate and luxurious—or as simple and inexpensive—as you desire. Solid-colored floors of *Sealex* Battleship Linoleum, for example, are suitable for the modest church and are probably the cheapest good floor that money can buy; whereas floors of *Sealex* Treadlite Tile are "custom-laid" floors of great beauty which make possible the reproduction of almost any pattern, motif or design.

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The Boy Scouts of America, which celebrates its Twentieth Anniversary, February 7th to 13th, 1930, is a organization which teaches a boy those things that a boy likes to learn about. A Scout can make a fire without matches, tell time by the sun and find his way about in the woods without a compass. He can cook a meal over an open fire, handle boats and canoes efficiently and he learns methods of first aid and life saving. It is because the boy finds out how to do the things that he wants to do that Scouting has made such a great success in the United States and, indeed, around the world, where there are nearly 2,000,000 boys and men under the banner of Scouting. Scouting uses the "gang" spirit and the competitive in a boy's make-up in promoting learning by doing. It makes available to a Scout a field of endeavor in ninety vocational subjects and urges a boy to "Scout" around among these subjects, in which he may win merit badges for proficiency, until he finds out that vocation for which he is best fitted.

Lord Robert Baden-Powell, founder of the Boy Scouts, in the early days of the movement more than twenty years ago, impressed upon the world that "Scouting is a great game." This is traditional in the Boy Scouts and is emphasized in the United States no less than abroad. Scouting puts into a boy's own keeping the Scout Oath and a set of twelve Scout Laws as the basis for high ideals which he may take into his life and make an integral part of it.

The twelfth Boy Scout Law is: "A Scout is Reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

The esteem in which the Boy Scout Movement is held by religious leaders of all creeds is an evidence of the worthwhileness of the Scouting program of Character Building and Citizenship Training. The following quotations from prominent leaders represent the views of thousands of others in all parts of the United States—Protestant, Catholic and Jew alike.

Dr. S. Parkes Cadman says: "The Boy Scout Movement is, in my judgment, the best organization in the world for the training of our boys and male adolescents. It is governed by Christian principles practically expressed in the boy's everyday behavior and service. It pledges him to courtesy, to consideration for others, to courage and to the definite purpose to let no occasion pass without fulfilling it with his best. . . . If every boy in the United States were a Scout there would be few, if any, gangsters or gunmen twenty years from now. I wish the movement Godspeed, and trust it may spread according to its deserts, which are manifold."

The Rt. Rev. Francis C. Kelley, Catholic Bishop of Oklahoma, says: "The Scout Law is really a set of Principles. . . . The future of our country is more bound up with the observance of that Simple Scout Law by all of us than perhaps we realize. . . . The whole world needs principles. The Boy Scouts are giving good examples by having a set drawn out of another that had the sanction of the Preacher of the Sermon on the Mount."

Dr. Cyrus Adler, Chairman Jewish Committee on Scouting, says: "The Scout Movement recognizes religion as an integral part of the character building process, and encourages boys to adhere to the tenets and practices of their own faith. On this basis, Scouting has enjoyed the cooperation of nearly every religious group in America and has gone forward in the spirit of universal service to all boys everywhere."

Calvin Coolidge: "In the past I have declared my conviction that our government rests upon religion; that religion is the source from which we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. So wisely and so liberally is the Boy Scout Movement designed that the various religious denominations have found it a most helpful agency in arousing and maintaining interest in the work of their various societies. . . . The Scout learns that in the woods, and on the hillside, on the plain and by the stream, he has a chance to think upon the eternal verities, to get a clarity of vision—a chance which the confusion and speed of city life too often render difficult if not impossible of attainment."

## Church Night

Church Night

Prayer Meetings

Mid-week Topics

### *Worship—To Serve the Present Age*

THE REV. ARTHUR P. VAUGHN, D.D.

(A Litany of Brotherhood — Responsive — With Prayer)

In this perverse generation if we hope at all to achieve Christlike behavior towards our fellowmen, if we hope to realize the ethics of Jesus in our social order, we must first align ourselves with the mind of Christ, thinking through and accepting without reserve His ideals and purposes. Consistent outward practice can only be attained as fruitage of this inner mental preparation and grounding. And worship is the means and method thereto.

Worship is contact and fellowship with the divine Father; conference with Him in His thinking and purposing; partnership with Him in His working in men. Our worship must involve us responsibly in God's enterprise in perfecting men. Our worship must lead to and must be such an acquaintance and partnership with God, who is

able, and such identification with man, who is needy, that it merges the three, God, self, and fellowmen, into one intermeshed purpose and process—"One far-off divine event toward which the whole creation moves."

If our working is "to serve the present age, our calling to fulfil" in reconstructing our social order in conformity with the righteousness and justice of the Kingdom, bringing men into actual practice implied and demanded in the word, "Thou shalt love thy neighbor as thyself," to prepare the way for this, our worship must *suit* the present age by keeping us continuously recollected of the social righteousness that Jesus proclaimed and demonstrated.

These ideals must be so familiar and so loyally



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accepted that without demur, without debate, we will act on them as from fixed habit, without conscious attention. Exactly this motivation is covenanted to us: "I will put my law within them, and write it on their hearts." Because of the gorging of our minds today and the resultant quick fading away of any pattern from memory, the church must also write this law in her regular service programs, in explicit wording, frequently confronted, that all we who run may read, and often. And it should be presented in such form that the worshipper voices the purposes of Christ as his purposes, acknowledges the Christ-imposed obligations as his obligations, giving personal adherence to the program and policy of Christ. This is *worship*. It is the *sacramentum* by which one takes service in the legions of the Kingdom.

The form of words following gathers together many of the most loved and familiar of the Kingdom code; words of grace, spoken with authority, convenient for insertion into the service program. In frequent use they have been found acceptable.

#### *Prayer for the Mind of Christ*

O God our Father, who sent Thy Son into the world to be a Leader and a Wayfinder to Thy people, accrediting and identifying Him by the Spirit of the Highest, anointing Him to preach the gospel to the poor, to proclaim release to captives and recovering of sight for the blind, to set free the oppressed, to proclaim the Lord's year of acceptance; through the same Spirit quicken in us the mind of Christ, whereby we shall consent to His purpose, and give our willing adherence to His law of love, and do His works, and in brotherhood accomplish His righteousness and see His Kingdom among men. Grant us the Spirit and grace that we be not conformed to this world, but transformed, by the renewing of our minds, to do the will of God in earth as it is done in heaven: through our Lord Jesus Christ. Amen.

#### *Litany of Brotherhood*

*Minister.* Remember the words of our Lord Jesus when one asked, Teacher, what shall I do that I may enter life eternal? This is the great and first commandment: Thou shalt love the Lord thy God with thy whole heart, thy whole soul, thy whole mind and thy whole strength.

*People.* Lord write this law within our hearts, and inflame our wills to do it.

*M.* The second is like unto it: Thou shalt love thy neighbor as thyself.

*P.* Lord write this law within our hearts, and inflame our wills to do it.

*M.* All things therefore, whatever you would have men do to you, do you even so to them: in this all the law and the prophets are fulfilled.

*P.* Lord write this law within our hearts, and inflame our wills to do it.

*M.* When the Son of Man comes in His glory all nations shall be gathered in His presence, and He shall judge, and divide the obedient from the disobedient, the faithful from the faithless. Then shall the King say to those faithful and obedient servants; In so far as you have done the services of love to one of the lowliest of these My brethren, you did them to Myself: I was hungry and you gave Me food.

*P.* Lord we purpose in our hearts to do this to all men, and You.

*M.* I was thirsty and you gave Me drink.

*P.* Lord we purpose in our hearts to do this to all men, and You.

*M.* I was a stranger and you gave Me hospitality.

*P.* Lord we purpose in our hearts to do this to all men, and You.

*M.* I was without clothing and you clothed Me.

*P.* Lord we purpose in our hearts to do this to all men, and You.

*M.* I was sick and in prison and you visited and cared for my needs.

*P.* Lord we purpose in our hearts to do this to all men, and You.

*M.* Love one another; if the world hates you, you know that it has first hated Me. A servant is not privileged above his master. If they have persecuted Me they will persecute you also. But I charge you to love your enemies and pray for your persecutors; so you may become sons of your Father in Heaven.

*P.* Lord we purpose in our hearts to do this to all men.

*M.* If you forgive others their offences against you, your Heavenly Father will forgive you your offences. Be compassionate as your Father is compassionate. Judge not and you shall not be judged. Condemn not and you shall not be condemned. Forgive and you shall be forgiven.

*P.* Lord we purpose in our hearts to do this to all men.

*M.* If when you are offering your gift upon the altar you remember that your brother has a grievance against you, leave your gift there before the altar, go and make friends with your brother first, then return and offer your gift.

*P.* Lord we purpose in our hearts to do this to all men.

*M.* I draw near to you for judgment: I will be a quick witness against false teachers, against sensualists, against perjurers, against those who defraud widows and orphans, and laborers of their wages, against those who wrong a stranger, the Lord of Hosts declares. *Thou shalt love thy neighbor as thyself.*

*P.* Lord we purpose in our hearts to keep this law.

*M.* He who has My commandments and obeys them, he is the one who loves Me. If any one loves Me he will keep My words, and My Father will love him, and We will come to him and make our dwelling place with him.

*P.* Lord we purpose in our hearts to obey Thy word.

*M.* Then shall the King say unto those servants who are faithful: Come, blessed of My Father, possess the Kingdom prepared for you since the creation of the world.

*P.* Thy Kingdom come, Thy will be done, in earth as it is done in heaven.

## **Prayer Meeting Talks**

THE REV. WILLIAM H. FORD

### **WHY SOME CHRISTIANS ARE NOT AS HAPPY AS OTHERS**

(First Prayer Meeting for February)

There are two kinds of Christians — those who live in the shadow and those who live on the sunny side of the street of life. Some Christians look at others and say, "I wish I could be as happy as he is." There's a reason for the difference. One may have had just as many heart-breaks as other, but has learned to smile and peace is in his heart.

Jesus intends for us to be happy. Think of him sometimes only as a "man of sorrows." But was a man of cheerful disposition. Liked to mingle with people. Attracted all classes. Came into a

world stifled with superstition, tradition, custom. Looked into sad faces and cried out, "I am come might have life, and might have it more abundantly." He wants us to have real life and to be happy.

Why then are some Christians happier than others?

#### *I. Because They Do Not Pray*

The Christian who has no connection and enjoys no communion with Heavenly Father never is happy. Child not happy who never goes to Father's side and talks to Him. We never happy if cannot carry our little hurts and sorrows to God. Many have gone valley of shadow, but have



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come back with peace on face. Have talked to God and heard Him whisper that all would be well.

Illustration — David Lloyd George in time of war was having conference with great men, discussing great matters. Little girl came in with a broken doll. Had time to stop and mend it for her. God is busy with world, but has time to stop and mend our broken hearts. Learn to pray more and you'll be happier.

## II. *Because They Do Not Read the Bible*

Bible freshest and most up-to-date book. Message for every heart. Its messages cause men to hold head higher in world of trouble.

Illustration — Many invalids shut in from world. Sacrifice many joys, yet happiest people in world. Why? Have read Bible. Its promises are stored in their hearts. They are happy in Christ. "Light afflictions, etc." "Sufferings of present time, etc." These are remembered. All need sweet comfort of Bible. Will make us happier to read it.

## III. *Because They Have Malice in Their Hearts*

Never be happy as long as there is one soul cannot love. Malice eats happiness away. True Christian has spirit of forgiveness. "Know passed from death unto life, love brethren." Also 1 John 4:20. Do you wonder why there is no joy in life, when remember that hold malice toward someone?

## IV. *Because They Place Too Much Emphasis on Worldly Things*

A young woman came to another and said, "I would give the world if I could be as happy as you are." She replied, "That's just what I gave — the world." If put material things first, cannot find peace we seek. Too many put material above spiritual — money above Master — Gold before God. "Seek ye first, etc." Heart puts Him first is genuinely happy.

## V. *Because They Don't Realize How Many are Their Blessings*

1. *Physically.* God has given most of us sound bodies. Picture some you know who are afflicted physically. When see such cases ought to cause hearts to swell with gratitude to God.

2. *Mentally.* God has blessed us with minds with which to grasp the truths of the world and understand its greatness. To some He has not given sound minds. How humble it ought to make us — how full of gratitude.

3. *Spiritually.* Souls all over world who don't know our Saviour. They are not ready to live nor to die. But God has called us out of sin and saved us. How thankful we ought to be. Surely as we remember His blessings, we will become happier Christians.

## VI. *Because We Don't Do Enough for Others*

Do you know how to drown own sorrows? Take on those of someone else. Try to help them bear their burdens and you will find happiness for your own soul.

Illustration — Woman lost only child. Could find no comfort. Someone said to her, "Maybe

God has taken your baby in order that you might give your life to those who have no mother." She went out to help and mother and care for unfortunate children around her and found peace and joy for own life. This is secret some Christians need to learn. Sweetest joy on earth comes from service to others in the name of Christ.

## VII. *Because They Don't Trust Him Enough*

Jesus taught that we are not to worry — we are to trust Him. Worry will not add one inch to our height or one smile to our faces. Two things come between us and God — our sins and our cares. We are to cast them both on "Him who careth for us."

One grain of dust will mar the eye's fairest vision. One yelping dog at night will disturb our soundest slumber. One care will break our peace. Jesus' words about the sparrow. God cares for us.

Quote the song — "Does Jesus care when my heart is pained, etc?"

If we come and put our trust in Him and go out to serve Him and humanity, we will find the highest joy and peace.

\* \* \*

## DO WE SHOW ENOUGH GRATITUDE IN THE CHRISTIAN LIFE?

(Second Prayer Meeting for February)

Scripture — Luke 17:11-19.

Tell story of Jesus and ten lepers. One out of ten was grateful and fell at Jesus' feet and offered thanks. Leprosy is a dread disease. Picture conditions of leper's life. How grateful they should have been! Many of us belong to that class who failed to return thanks. One greatest sin of today is that of ingratitude.

### I. *Why Should We Be Grateful?*

1. *Because we have had so much done for us.*

(1) *Look what Jesus has done for us.* Surely we owe Him our greatest debt of gratitude. What would we do without Jesus? When lost in sin, what would we have done if we had not had a Saviour? When we said goodbye to dearest on earth to us, what done, etc? When long touch vanished hand and voice that is stilled? When all world seems to have turned back on us? If we could only see what He has done for us in a true sense, we would give Him our best in praise and service.

(2) *Look what others have done for us.* We cannot get along without others. We say we are independent, but we are dependent on our fellow-man. What would we do without friends? Without those who help and comfort and cheer us along the way? We need to tell them of our appreciation and show our gratitude and love.

2. *Because it will help them if we show our gratitude*

One leper came back. If ten had come, how much it would have helped Jesus. Many hearts would be made lighter if we only spoke the words of appreciation and gratitude.

### II. *Where Should We Show Our Appreciation?*

1. *In our home life.*

This is real test of Christianity. If live as



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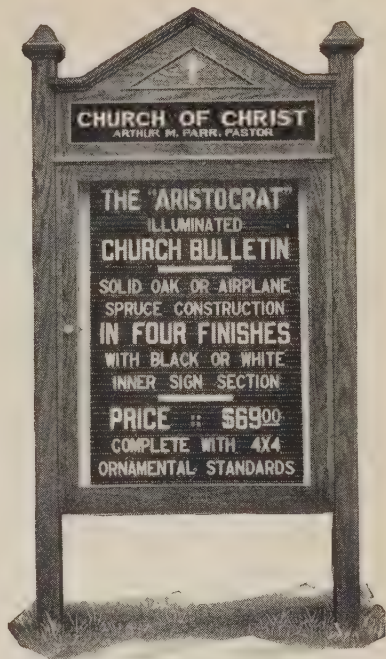


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Christian in home, can so live anywhere. Real Christian shows gratitude in the home. Father who toiled and worked, etc. How much it would help if we showed our appreciation for Him.

Mother who went down valley of shadow, cared for us and sacrificed. Make way lighter and brighter for her if we only told her that we appreciated her. Same way with wife. Same way with husband. Picture these relationships. Many divorces result from lack of appreciation.

Illustration — Sam Jones said sweetest epitaph ever saw was over a mother's grave. "She made home happy."

Illustration — Carlyle indifferent to wife. After death read her diary — found out how much she loved him. He had been ungrateful. Cried out, "Oh, if I had only known how much she wanted my sympathy!"

Let's not wait until brother, sister, loved one or friend lies in death. Let us express our gratitude now, while it will help them.

### 2. *In our business life.*

Business is too cold-blooded. Many faithful employees have worked for years without a word of appreciation. A man will work harder for one who appreciates his services. Trouble between capital and labor.

### 3. *In our church life.*

Take these blessings without giving thanks to those who make them possible.

Sunday School teacher trying to teach boy the things of God and the good life. Did you ever thank her for it?

Those who sing and render the music. Ever thank them for the inspiration they have been to you?

Ever tell pastor his sermons have helped you to live a better life?

### 4. *In our personal prayer life.*

We fail to thank God for saving us from sin — a worse disease than leprosy. Let us not forget that day. "Oh happy day, etc." We fail to thank him for our homes, friends, life, health, food. All these things come from Him. We have too much asking in our prayers — not enough thanking.

Illustration — General Booth passing by asylum. Wild-eyed man grasped sleeve. "Ever thank God for sound mind." "Never thought of it." "Then get on your knees and thank Him that you have a sound mind." The thought struck home and Mr. Booth thanked God for a sound mind.

Let us not drink up all the blessings of life like a sponge and never stop to think of the Giver and thank Him. Let us remember that He is the "Giver of every good and perfect gift." Thank him for it all until at last in Heaven we shall see our Saviour face to face and thank Him for having brought us safely home.

\* \* \*

## WHY I GO TO CHURCH

(Third prayer meeting for February)

Read Psalms 34:1-8 and 122:1.

Church of Jesus Christ greatest organization in world. Meant more to humanity than all other institutions formed by hands of man. It was

founded by Jesus, who said, "Upon this rock, etc." Only organization in world can look back to Jesus as founder.

Why ought we to go to church? Have example of Jesus. On Sabbath day find Him in synagogue. Also have Bible command in Hebrews 10:25. Will try answer question, "Why I Go to Church."

### I. *I Go to Church to Worship God*

Men say they can worship God in the great outdoors. Truest worship comes in God's house. Fire made of two sticks does not give warmth of fire of many sticks. Radio preaching will never take the place of real worship in the best place to worship — the church. Different atmosphere there. Have fellowship with Christ and worship God in the best way.

### II. *I Go to Church to Satisfy the Hunger in My Soul*

Men in every land have this hunger. Some worship moon, stars, etc. Our souls cry out for God and we come to His house for satisfaction. God meets His people in His house. No hungry heart goes away without a blessing.

### III. *I Go to Church to Hear the Gospel*

"Power of God, etc." Most of us were saved in a church where we heard the gospel. God still saves men in this way. If we do not come to church for spiritual help and instruction, we will not get it anywhere else. Nothing so warms heart and strengthens soul as gospel sermons.

### IV. *I Go to Church to Help Forward the Kingdom of God*

Commands "Go ye all world." Best done through church. Practically no missionary work done except through churches. If redeemed by blood every man your neighbor and want to help send good news to him. Many big businesses in world — this is biggest.

### V. *I Go to Church to Set the Right Example and Exert Best Influence*

Father and mother whose lives are centered around church need have no fear of their children's futures. Criminals, etc., come from Godless homes. Parents are sowing seed. Let it be right kind, for there will be a reaping time. Regular church attendance gives us an influence that nothing else can.

### VI. *I Go to Church to Receive Strength and Inspiration to Live Daily*

Clock needs winding. Fire needs new fuel. Car needs gasoline. Even so with soul. Needs new strength from day to day. Can't get enough inspiration and help by coming to church once per month to last for thirty days. God is wise and He made the Sabbath and instituted His church, so that we might turn aside and rest and be restored in spirit. There are 156 hours between the close of Sunday night's service and the opening of the next Sunday's service. Surely we ought to take one hour in the middle of the week to renew our strength.

### VII. *I Go to Church to Enjoy the Sweetest Fellowship in the World*

Where will you find better fellowship? God's



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people are more friendly, more cheerful, more helpful than others. They love one another more. They are the one who stick by you through trouble and need. Let us make our churches friendly churches, where we can meet to have fellowship with one another and with Him.

#### VIII. *I Go to Church to Help My Fellowman*

One man may not be able to do much, but a group can do great things. Harold Bell Wright tells of a church where the members got up in prayer meeting and told how good God had been to them and how much they wanted to help others. After the benediction the people filed out and a beggar asked the pastor and a wealthy member to help him, but they told him that they could do nothing for him. This is a false picture of the average church. If such a man came to our churches, we would gladly lend the helping hand of a Christian. We don't do enough of this, however.

#### IX. *I Go to Church to Show My Appreciation for My Saviour*

Picture a lost soul, burdened with sin. Picture the coming of Jesus to save that soul. Tell of his helping hand throughout the years. Surely we ought to show our appreciation by giving our very best to His church.

Man in New York offered to die for a friend who was sentenced to death. Law would not allow it. Jesus died for us, who were under the sentence of eternal death. Let us link our lives with His church and send His story to the ends of the earth.

\* \* \*

### SWEETEST THOUGHTS THAT I HAVE ABOUT MY RELIGION

(Fourth Prayer Meeting for February)

Scripture Reading — Psalms 34:1-10.

A religion that does not bring sweet peace to heart and sweet thoughts to the mind is an insufficient religion. True religion is a thing to be felt and experienced. If you are in sin and Christ comes and gets hold of the heart, causing you to leave the old life and accept the new, you're going to know it. It is going to be felt. Regeneration is the mightiest change that can come to the human life. If Jesus is yours, religion means something to you. Let us think of some of sweetest thoughts about our religion.

#### I. *Our Sins are Forgiven and Covered by the Blood*

Our sins worry us. Martin Luther cried out, "My sins. My sins." Jesus says, "Though sins scarlet, etc." Does not mean our bodies. Still have flesh to fight. Soul will be presented spotless. After saved will sin but soul get Heaven white as angels. Blood takes care of all our sin.

Illustration — Hold red glass over red object. It will appear white. Our sins look white to God when seen through Jesus' blood. God can do many things — one thing He can't do. Can't see our sins through the blood of Jesus. When sins haunt, let us not say, "I wonder if it is well with my soul?" Let us say, "They are covered by blood."

Illustration — Ships sunk deep ocean. Divers try to bring back up lost treasures. Often succeed. God casts our sin deepest seas — no diver can ever bring it up again.

#### II. *God Will Take Care of Us*

Psalms 37:25. Phillipians 4:19. God has storehouse of good things. They are ours, for Christ's sake. Cares in time of danger — "Angel of Lord encampeth, etc."

Illustration — Railway agent at Bloomington, N. J., saw foreigner walking on tracks with bundle back. Told him to get off. He showed his ticket. Found that man had ticket but thought that it only gave him privilege of walking on tracks. Could have been riding train. Many of us toil with burdens, when Jesus promised to carry them for us.

God's time table is always right. He doeth all things well. He sends His angels to minister unto His children.

#### III. *We Have a Heavenly Father Who Hears Our Prayers*

Enumerate some experiences of answered prayer. Yet prayer is not always merely making requests. As boy often just wants to be with father, so often Christian wants to be alone with Father and have fellowship with Him.

#### IV. *Jesus Knows All Our Infirmities*

If do wrong and make mistakes, remember weak and but dust. Does not expect His children to act like grown-ups. Knows temptations, for had them all. Has worn path for our feet. All world turns back — he cares. All others forget, He remembers. Sinking in despondency, he cares.

#### V. *We can Have a Small Place in His Service*

Greatest pleasure in world comes from His service. If it's a burden instead of a joy, there is something wrong. Devil can give no reward for service but sorrow. Jesus rewards here and hereafter. It is a service of love — not performed from fear or sense of duty.

Shall we say at last, "Lord, I knew I was saved, but I was too busy to serve thee?" Or shall we say, "Lord, knew saved and gave life for me — here are trophies I've brought to thee."

#### VI. *There is No Hell for His Children*

"Condemned already," but He has removed condemnation. Takes feet out of miry clay and sets them on rock. Picture of hell is an awful one. God's own will never know what it is.

#### VII. *There is a Heaven for Us*

We are often tired here — we shall rest there. Hard to get along here and tears fall — all wiped away there. Loved ones leave us here alone — we shall see them there. We will go there because of the blood. Jesus said so and paid our fare.

Illustration — Boy traveling across country. Hot, tired and dusty. Some one asked him if he did not get tired. He replied, "Yes, but I do not care about that. My father is waiting to meet me at the end of the way." At end of way father welcomed him with loving arms. We are traveling road of life. We shall cross the deserts of want and the mountains of trouble, but our Father



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Let us remember what Jesus has done for us and let us lift up our voices in His praise and our lives

in His service. And when we come to the end of the way, we will fully realize the value of our religion and say that the day we took Jesus as our Saviour was the sweetest day of our lives.

## Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

**PENTECOST.** Acts 2:1-8, 37-42.

*February 1-7*

The big significance of Pentecost, is the fact that those who were blessed began to speak with other tongues. It was an international blessing. Men dropped their old speech and began to speak of God in the languages of other men. There have been movements called "the blessing of tongues" of various periods in the history of the Christian church, but if one wants to experience the great blessing of the gift of tongues, go to the modern mission fields of the world and see the hundreds of missionaries at work in the tongues of the villages, the hill tribes, the ancient civilizations.

### I. *The Gift Foreshadowed*

They have the gift foreshadowed at Pentecost. Picture William Carey driven out of Calcutta by the British East India Company, and finding shelter in the little neighboring Danish governmental colony at Serampore, studying through the months and years to learn the ancient languages of India and the East. Then picture him translating the Bible into a dozen languages and vernaculars of these millions of people. This is the true gift of tongues. This is the true Pentecost. Here was a man whose gift blessed hundreds of thousands of men and women who, through his work, found their way into the Christian faith.

The gospel of Jesus Christ, born in the heart through the Spirit, gives tongues to men and causes them to be understood even beyond what the words themselves convey. It does not make unnecessary the hardest study and application to learn a foreign language — any more for us than the first missionary who went beyond the bounds where the language or languages he knew were spoken, but it does mean that more than the knowledge of a language is necessary to reach the heart of a people with the gospel.

### II. *"With One Accord"*

When the waiting worshippers at Pentecost met "with one accord" they had forgotten the things that divided them. They looked forward to a blessing that would transcend their old prejudices and limitations. It was the spirit which made it the greatest congregation in the history of the Christian movement. The outcome was what you might expect. Forgetting their divisions, the worshippers received the gift of speech in one another's language and entered into a fellowship that was not limited by former environments.

### III. *The Challenge*

This is the challenge of the modern Pentecost to your life and mine. Let us learn other languages, other contacts, other sympathies and other

interests. Our source of power is in a blessing that pulsates through our lives like living current through an electric wire, eagerly pushing on toward some great end. It cannot stop but constantly seeks contacts and outlets. And the power is manifested only at the points of contact. We are saved to serve. The continuing source of our power is the consciousness that God has poured into our lives a living message that must be given to others.

"The Spirit of God  
From Heaven descending, dwells in domes of clay;  
In mode of passing human thought he guides,  
Impels, instructs, intense pursuit of good,  
And cautious flight of evil he suggests;  
But in such gentle murmurs that to know  
His Heavenly voice we must have done  
His will."

\* \* \*

**THE TRULY GREAT.** Matt. 20:20-28.

(Lincoln's Birthday)

*February 8-15*

How hard it must have been for the disciples to understand the paradox of Jesus' teaching, that greatness was to come through service and life through death; that servants are to be masters, and that only those can find their lives who are willing to lose them! This is so contradictory to the general principles of human thinking and action, to all the accepted customs, convictions and ambitions of life, that it is questionable whether modern Christians understand it much better than did the early disciples. Yet history has been increasingly expounding this teaching of Jesus. It is hard enough for individual Christians in a world which is organized very largely on the basis of a competitive struggle, to understand and practice Jesus' principles of service. It is harder still for the institutions of society, the Church, the state, the industrial organizations to grasp the truth that the path to real power is one of service and sacrifice.

### I. *Our Estimate of Men*

So thoroughly has the principle and practice of the world the Imperial Roman organization which Jesus condemned, perpetuated itself in our modern society, that even the church on occasions, yields to its standards. In our estimate of men, we still at times, let wealth count for more than character and office more than ability. At times we still reverence the men of place and power more than the men of sacrificial service. In our best movements we honor the latter, but in the practical working of the church, influence still goes to people because they occupy a high place, rather than because of the character of their service.





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## II. Organization Defects

This is one of the rational defects of all organizations. The modern state seeks power through the control of economic resources elsewhere, in order to bring special gain to some of its own people. It has not yet learned that its real power in the world is its disinterested services to other nations, which would lead them to accept its spirit and follow its methods. The classes which are frequently antagonistic, and continually in conflict in our society are each determined to assert and maintain themselves by means of their economic power. But the law of service is true here as elsewhere. The class which will have permanent influence in making the future, is that which can prove that its ideals and practices are the most serviceable to the common life of all humanity and in accordance with Christ's own law of the Golden Rule.

## III. The Divine Principle

The principle is stated by the Lord when the mother of James and John comes to Him with her request for her son's preferment. He declared that there is no arbitrary selections for high seats in the Kingdom of God. "To sit on my right hand and on my left hand is not mine to give." Perhaps He might add that by the law of the eternal Kingdom it was theirs to gain. "It is prepared of My Father" for those who learn the Father's way and will. High seats in Christ's kingdom are not distributed as special privileges; they are won as special rewards. Who would change that rule.

One name in our immortal Hall of Fame, almost above all others is the name of Abraham Lincoln, who achieved greatness through service to his people and country. It is well to remember this on his birthday, and in contemplation of his humble, lowly character, his self-abnegation, his supreme sacrifice to his principles, surely there is in him some likeness to the lowly Nazarene who who became greatest among men.

\* \* \*

## SUSTAINING PRAYER. Acts 12:5-12. (Washington's Birthday.)

February 16-23

Just how the power of prayer operates is not revealed unto us. The manner in which it binds men to each other and unto the feet of God with golden chains, is not yet clearly traced; the facts however, are manifest.

## I. Sustaining Prayer

It is clear that Jesus to begin with and later the Christian community, prayed especially and powerfully for Peter. The results of the prayer are also plain. The operation of the forces is not to be traced, but the consequences are so clear that he who runs may read.

When any company enlisted in a common undertaking, prays together for its leader, there is a strengthening of will and purpose both for him and them. There is a fusing and a welding together in the common cause, there is an increase in the capacity for common action. Their spirits flow together into that unity which is essential for the success of the undertaking. Here is undoubtedly

one of the neglected factors in social progress. We American people are still too individual in our approach to common needs and problems. It is a heritage of our pioneer days which needs now to be modified by the development of the power for common action. It is time for us to test more fully the power of prayer to weld us together.

## II. Prayer and Leadership

Peter had learned from Jesus the necessity of strengthening his leadership by constant contact with the eternal source of power. With him as with the Master, prayer was communion with God. For those who are engaged in carrying on the works of God, prayer becomes communion of the will. It is harmony of dynamic forces. Like the scientific cooperation with nature, which releases new energy and applies it to new ends, so prayer brings about the harmony and vital contact of the moral forces of the universe, the divine and human, eternal and finite. If this releases new moral energies of leadership in the individual and applies them to new ends, it develops new programs and increases power for old plans. It stiffened and strengthened the impulses of vacillating Peter until he became steadfast as the rock from which he was named. Those who are set in a place of Christian leadership need always to remember that there is a *leader of leaders*.

## III. The Present Situation

It is an hour of disillusionment for many Christian leaders. It is a day when despair may spread like a dark cloud over the minds and hearts of men because of the spreading tide of indifference and unbelief. It is a time when the scientific spirit, which has been sometimes boastful and at other times arrogant, now declares through some cynical voices, that there is no purpose to man's effort and striving. At least one lesson stands out clear for an age that is so supremely confident in its own ability to make the world over and to direct its progress. That lesson is the need for inspiration and strength from some other than human sources. When the heart and the flesh fail, there stands clear the reality of the unchanging God. This was the assurance of the Psalmist of old. It is the conviction that is needed behind the social striving of today. Those will ever be saved from the sickness of discouragement, and the danger of despair, who through constant communion with the everlasting God, renew their conviction of the eternal righteousness and increase their perception of the eternal purpose.

It is well on Washington's birthday, to remember that he was a firm believer in the efficacy of prayer, and in the darkest days of the Revolution depended upon the strength and guidance of God. He became the "Father of His Country" because he first made God his Father.

\* \* \*

## MINISTRY OF COMFORT. Acts 9:32-43.

February 24-March 1

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gleaming pearl the charming story of the beautiful ministry of a seamstress.

An entirely fitting companion picture is that sketched of the lowly, gentle Aeneas; a shut-in, an invalid whose quiet cheerfulness fulfills an equally important ministry with that of the industrious needlewoman.

### I. *Cheerful Patience*

It is easy to picture Aeneas' room as an attractive place to visit. Not because it was beautifully furnished, or was banked with flowers or was flooded with warm sunlight — these things may or may not have been true of it — we do not know; but because there was a face there with a beautiful light in it; a soul ever sweet with the benediction of God. An invalid can be unselfish in living. Not to be able to do things for others, gives one the opportunity of requiring little of others. It is a beautiful thing for a sufferer to grow unselfish enough to demand only necessary attention from friends and loved ones. Not to be served but to do without service is an unselfish purpose possible to any invalid. That is a good intention to begin with. In addition to that a sufferer may cultivate cheerfulness and contentment, and be determined to radiate these to all who come into the house.

### II. *Strength in Weakness*

Strange that a seamstress should be called "gazelle." There is nothing about fingers plodding tediously with a needle to suggest the rapid and graceful movements of the wild thing of the forest. But the name told what eyes of love saw

and it was not meant to describe the work of the fingers but the ministry of the spirit.

This is a very remarkable incident to study and record on the heart. Here is a woman using the lowliest of gifts (sewing) upon most perishable subjects (garments) in the narrowest locality (a small village) yet becoming famous. Thousands of women before and since Dorcas' day have served just as dilligently and painstakingly as did she. Why are they not just as illustrious?

### III. *The Secret*

The answer is that Dorcas served with an unselfish motive and not for gain. She did not look upon a finished garment and ask, "What price will it bring?" She looked upon it and thought: What poor child will it keep warm? So, not because she stitched to earn a wage, but because she plied a needle to protect a child's body, Dorcas' name is perpetuated in the Bible store.

Her task was wrought with a singing heart. Her hands grew tired, but she never wearied or worried. Making garments for the poor and widowed of earth, Dorcas also makes an immortal robe for herself. The good and useful disciples of Christ, weave their own heavenly raiment out of their kindly earthly deeds. When the Bible says, "Blessed is he that considereth the poor," one meaning must be that such considering makes the considerer rich — rich in the merciful mood of Christ himself.

"Primal duties shine aloft like stars;  
The charities that soothe and heal and bless  
Are scattered at the feet of man, like flowers."

## Book Reviews

REV. I. J. SWANSON, D.D.

**The Second Epistle of Paul to the Corinthians**, by Charles R. Erdman, Prof. of Practical Theology, Princeton. 123 pp. Westminster. \$1.00. A clear and concise exposition of the text; and a brief commentary, in which the practical and spiritual values of the epistle are vividly shown. Dr. Erdman outlines the epistle as, first of all, a statement of Paul's principles of action and the nature of his ministry; the collection for the poor Christians at Jerusalem; Paul's defense of his apostolic authority; and the conclusion, in which he gives a word of affectionate counsel, a salutation and a prayer. The epistle reveals, Dr. Erdman says, "the glory of the exalted Christ, his reconciling work and his transforming power" and adds that it is not primarily doctrinal but practical and personal, since Paul "dwells at length upon the sincere, devoted, glorious, accredited character of his ministry."

**The Christian Apprehension of God**, by H. R. Mackintosh, D.D., New College, Edinburgh. 231 pp. Harpers. \$2.50. The 1928 James Sprunt Lectures, Union Theological Seminary, Richmond Va. A notable treatment of the subject: it is at once simple and profound. The book is both timely and reassuring, appearing as it does when a noisy minority is confusing many by its claims that there is no God but man and that religion can get along very well without any belief in God. However, as Dr. Mackintosh well remarks, "religion without a God is hardly more impressive than that other modern curiosity — psy-

chology without a soul." It is the *Christian* apprehension of God which the author stresses in this book. The chapter headings are: The nature of religion; The special character of religious knowledge; The idea of revelation; The Biblical conception of God; The personality of God; The holiness of God; The love of God; and The sovereign purpose of God. It will be observed that nearly all of these sub-topics are subjects of present-day controversy. Dr. Mackintosh presents the Biblical, and especially the Christian, teaching about them; and does it with sound and competent scholarship and with glowing conviction and spiritual insight. His conclusion is summed up in this: "the true Christian apprehension of God is a pure apprehension of His being as we behold Him in Christ: in Christ we come in contact with the last and highest reality in the universe — our Father, perfect in love, in righteousness, in power."

**Religion and the Modern Mind**, edited by Charles C. Cooper, Head Resident, Kingsley House, Pittsburgh. 227 pp. Harpers. \$2.00. A series of seven addresses before the Hungry Club, Pittsburgh, on "Religion and the Modern Mind," by men representing widely different viewpoints. These addresses created wide interest and drew large audiences. The speakers and topics were: Religion from the standpoint of Agnosticism, by Dr. Harry Elmer Barnes; Religion from the standpoint of Science, by Dr. Heber D. Curtis; Religion from the standpoint of Psychology



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by Dr. Edward S. Ames; Religion from the standpoint of Philosophy, by Dr. M. R. Gabbett; Religion from the standpoint of the Ethical Culture Movement, by Dr. John L. Elliott; Religion from the standpoint of Judaism, by Dr. Samuel H. Goldenson; and Religion from the standpoint of Christianity, by Bishop Francis J. McConnell. Dr. Cooper, the editor of this volume, thinks that the big attendance at the addresses indicated interest in religion; showed that men are not interested in creeds and dogmas of the church; gave a great extension to the idea of God; and emphasized the significance of religion with respect to morals and its social implications. He suggests that such interest points to the imminence of a spiritual renaissance. The addresses are unquestionably able; and reveal opposing standpoints in the field of religion which it is important for ministers, especially, to know and evaluate. The increasing size of the audiences which heard them does betoken a certain amount of interest in religion: but what sort of interest — purely intellectual, speculative, controversial, or what? Were the hearers moved to do something about religion or merely to keep on discussing it? We wonder!

**Wither Christianity**, edited by Lynn Harold Hough. 304 pp. Harpers. \$3.00. Inspired by an example of Canon Streeter in England, a group of American liberal, evangelical ministers who have gained prominence, both as thinkers and as church leaders, have collaborated in producing this volume. It deals with questions of outstanding interest in the field of modern religious belief and church practice. It is a scholarly and stimulating book. The editor writes on "The Heroic and Reconciling Word" and on "Creative Passion;" Albert W. Palmer, on "Religion as a Heritage and an Adventure;" Richard Roberts, on "Wheels and Systems;" Miles H. Krumbine, on "The Right to Believe in God;" Russell Henry Stafford, on "The Bible;" Charles W. Gilkey, on "Jesus and the Spiritual History of Mankind;" Reinhold Niebuhr, on "Christianity and Redemption;" Albert Edward Day, on "Prayer;" Gaius Glenn Atkins, on "The Sacramental View of Life;" Ralph W. Sockman, on "Religion and Morality;" Douglas Horton, on "The Christian and the State;" Justin Wroe Nixon, on "Religion and Education;" A. W. Beaven, on "The World Christian Movement and the New Day;" George Pidgeon, on "The Unity of Believers;" and Joel B. Hayden on "The New Psychology and Religious Belief." Each of these names carries weight; the topics are in the forefront of Christian thinking; the treatment is competent and constructive: in short, this book will waken up, both mentally and spiritually, most of its readers, whether they agree or disagree with all of its conclusions.

**The Christianity of Tomorrow**, by the Bishop of Plymouth, England, John H. B. Masterman, D.D. 320 pp. Harpers. \$2.50. This book is written for the plain man, especially the man "on the outer circle of organized Christianity, who would gladly believe . . . that religion is not a spent force." The author is a conservative, so far as essential articles of evangelical belief are concerned; but a liberal in his attitude to both the higher and lower criticism, in so far as they leave unattacked the unique spiritual values of the Bible. In the chapter on Jesus Christ, he affirms that "Jesus is the Christ — the Lord of all human history . . . The Christianity of tomorrow must learn to interpret all history Christologically." He holds that the teaching of Jesus centered in the Fatherhood of God and the Kingdom of God; the Church is the Beloved Community and must become united; the Gospel is redemptive, socially as well as individually; the Bible has lost nothing of its validity, uniqueness or power, in spite of modern criticism; and Christianity approves

itself as the final religion by its idea of God, its conception of the meaning of the world, and by the quality of the life that it develops in its adherents. A plain, powerful and heartening setting forth of "the Christianity of tomorrow."

**The Quest of the Ages**, by A. Eustace Haydon, Prof. of Comparative Religion, The University of Chicago. 243 pp. Harpers. \$2.50. The author defines religion as "a shared quest of the good life. Seen in longer perspective, it is the age-old, heroic adventure of earth-born man wrestling for self-fulfillment on a tiny planet swung in the vast immensity of the stars." The author's viewpoint is clearly that of naturalistic religion. Judged from that point of view alone, this is an able and illuminating description of "the quest of the ages." The religions of the world," the author goes on to say, "may be understood as the manifold ways in which man has sought to mold a cosmic process to the service of man's growing ideal." He rules out supernaturalism from his examination and explanation of "the quest." The chapter headings are: The quest; Universes, old and new; Human nature and religion; The nature of the gods; The passing of the gods of old; The nature of evil; The religious ideal; Religious authority, old and new; and The practical program of religion. Keeping his own definition of religion constantly in view. Prof. Haydon critically examines the great historic faiths and religious philosophies to determine their contribution to "the ideals and realization of the good life." As for the present day, he says "We are witnessing either the crumbling of civilization under the weight of its material mechanism, or the birth of a new world organization with a spiritual ideal. No religion of the past has ever had sufficient knowledge of human nature, or of social control, to build a satisfying home for man." He holds that the organized religions of the world are capable of weaving the pattern of the religious ideal into the warp and woof of civilization. If they fail to undertake this, the youth, in a new and naturalized generation, will lead the world on to victory." The author's conception of the goal of "the quest of the ages" seems to be a sort of glorified humanism.

**The Theology of Crisis**, by H. Emil Brunner, Prof. of Theology, University of Zurich. 118 pp. Scribners. \$1.75. The author is one of the ablest exponents of Barth's theology of crisis, which is a back-to-the-Reformation-theology, expressed in modern thought forms. It is, at present, quite prominent in Europe. Its account of human progress is pessimistic. It holds that "history is never the history of salvation from sin, but rather the history, and partly the evolution, of the sinful man who changes the forms of sin but never really overcomes sin." "The basic theme of the N.T.," on the other hand, "is the expectation of the new creation which is based on faith in Christ and the assurance that God will soon put an end to the disorder of a world which man cannot set right, for which on the contrary all men are responsible, and which grows worse day by day." Prof. Brunner is keen, scholarly, and an able advocate of this crisis-theology, which may find a fertile field for growth in Europe where multitudes are disillusioned as to any moral and spiritual progress in modern civilization, and dismayed by the break-down of political, economic, and ecclesiastical systems, upon which they had depended.

**Preaching in the New Era**, edited by Elmore McNeill McKee, Yale University Pastor. 270 pp. Doubleday, Doran. \$2.50. These fourteen sermons, by as many prominent preachers to college students, are valuable as an indication of the type of preaching which impresses undergraduates. They speak to them "right where they live." They strike the note of reality,



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**Adventuring With Christ**, by Arnold H. Lowe, D.D., Pastor, Kings Highway Presbyterian Church, St. Louis. 181 pp. Revell. \$1.75. These sermons were preached to large congregations in the author's church, and broadcasted over the radio as well. They are good examples of intelligent, gripping, and vital preaching. Some of the topics are: Adventuring with Christ, The Redemption of Platinudes, The Defenses of the Soul, Spontaneous Living, and The Tragedy of the Familiar.

**Tarbell's Teachers' Guide** to the 1930 International S.S. Lessons, by Martha Tarbell, Ph.D. 432 pp. Revell. \$1.90; postpaid \$2.00. Thousands of S.S. teachers will welcome this twenty-fifth annual volume of Tarbell's Teachers' Guide. It includes eight full-page illustrations, and a full-page, colored map; suggestions to teachers; an outline of the pedagogical methods of the Master Teacher; lessons from representative men and women of the Bible; an outline of great studies in a Great Gospel (Matthew); and a treatment of each lesson, which, if mastered by the teacher, will equip him thoroughly for his great task. The lesson treatment includes clear and helpful exposition of, and commentary on, the text; light from oriental life; the historical and geographical backgrounds; graded presentation of the material for adults, young people, seniors and intermediates; and fresh, interesting, and practical illustrations of the lesson teaching. In short, here is a golden treasury for every teacher of the 1930 International S.S. lessons; it is unsurpassed in its field.

**Slings and Sandals**, A Story of Boys Who Saw Jesus, by Hubert Whitehead. 154 pp. Abingdon. \$1.00. This is a piece of imaginative writing, based upon the Gospel story, in which the author makes us see Jesus as he appeared to the boys and girls of his day. It shows most attractively how Jesus impressed the children who came in contact with him. The boys and girls who read this charming book will be led, we believe, not only to admire and reverence Jesus, but to ally themselves with him and his great program.

**Christian Citizenship and Visitation Evangelism**, by A. Earl Kernahan, D.D. 127 pp. Revell. \$1.50. The author is one of the successful and trusted leaders in visitation evangelism. He here analyses American personality, and discusses social responsibility, Christian citizenship, the Christian home and altruistic service. He deftly brings his observations to a head by showing how profoundly all these are affected for good, through well-planned and well-directed visitation evangelism. He draws upon his own experiences for pointed illustrations as to the value of this type of work.

**Palestine, Today and Tomorrow**, by John Haynes Holmes. 271 pp. Macmillan. \$2.50. This is the record of a trip made in February, 1929, by the author, as the representative of Mr. Nathan Straus, one of the

greatest American-Jewish philanthropists, in order to investigate and report on the condition of Zionism in Palestine. It is a comprehensive study of the situation. It is fair to the Arabs, the English government, and the Jewish settlers in the Holy Land. It is also sympathetic to Zionism. Mr. Holmes gives a vivid account of his journeyings and experiences in Palestine; an explanation of the background and present status of the Zionist movement; a description of the Zionist settlements in Palestine, and their influence; of the Jewish-Arab disputes, and the question of the English mandate; and an appraisal of Zionist ideals — which he holds should be cultural and spiritual, rather than those of wealth and power and national greatness. A well-balanced account of a perplexing situation.

**The Religious Quests of the Graeco-Roman World**, by S. Angus, Ph.D., Prof. of N.T., St. Andrew's College, University of Sydney. 444 pp. Scribners. \$4.00. For a long time students of Early Christianity have hoped for the appearance of an authoritative and detailed account, like this, of the contacts of Christianity with its rivals — the Mystery religions, with their symbols, myths and rituals; the ways in which these affected Christian teachings; and the triumph at last of Christianity. This book exhibits great erudition. It states the facts. It is illuminating and it is finely interpretative. It covers great religious cults of the Mediterranean world during the last four centuries, B.C., and the first four centuries, A.D. It describes the historical importance of the Graeco-Roman world; the variety of their religious ideas and practices and their dominant conceptions of salvation; the Greek moral and mystical philosophy; the Mystery religions; and the interaction of Christianity with the ancient culture, and how it modified and was itself modified by, them. It describes also the religion of magic, sacrament and symbol; astralism, or the religion of astrology; ancient Greek Theosophy as a religion; the Way of Gnosis; and Religion and Medicine. One must have a clear understanding of its Graeco-Roman background to appraise the nature and value of Early Christianity; to understand the main reasons for its intellectual and spiritual victory over current religions and superstitions; and to determine what elements it took over, and Christianized, from its ancient foes. Here we find the explanations we seek, clear and intelligible, in the light of Dr. Angus' vast and illuminating scholarship.

**Fighters for Freedom**, by Austen Kennedy de Blois, Ph.D., President of The Eastern Theological Seminary. 437 pp. Judson. \$1.50. This is the story of various great leaders, many of them Baptists and all of them "fighters for freedom," who fought the battles of democracy in one form or another — political, social, educational, or religious. Their names should be enshrined in the hearts of all lovers of liberty. Dr. De Blois recounts in a fascinating way the heroic services of fifteen such leaders, whose service stretches from the twelfth to the nineteenth century. These are their names: Arnold of Brescia, Peter Waldo, Balthasar Hubmaier, Menno Simons, John Smyth, John Bunyan, Roger Williams, John Clarke, Obadiah Holmes, John Howard, Andrew Fuller, William Carey, Adoniram Judson, Luther Rich, John Mason Peck, William Knibb, Francis Wayland.

**John Bunyan, the Man**, by Austen Kennedy de Blois, Ph.D. 311 pp. Judson. \$1.50. The author has gone to the sources for his material. This book is, therefore, trustworthy as to its facts. He has pondered well the personality of "the immortal dreamer;" he sees him in the perspective of his times; he is a competent judge of Bunyan's contributions to human freedom and to the spiritual interpretation of life; it is not surprising, therefore, that he characterizes Bunyan

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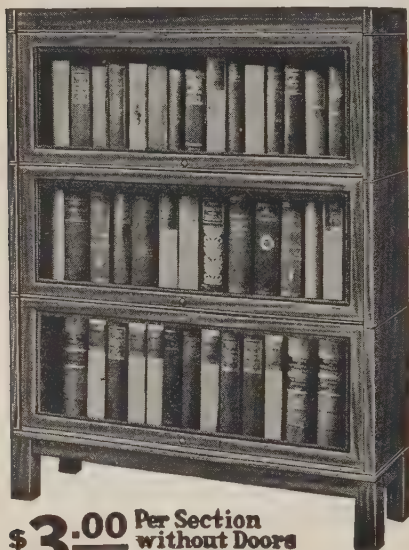
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**Charles W. Eliot**, Puritan Liberal, by Henry Hallam Saunderson. 253 pp. Harpers. \$2.00. Through a regrettable oversight, we have failed to comment, until now, on this notable book, published over a year ago. We may say, briefly, that it is an interpretation of one of America's greatest educators and foremost citizens, as a man also of profound religious faith. He came of Puritan ancestry and was guided throughout his long career by two fundamental Puritan characteristics — faith in God and faith in man; he rejected, it is true, Calvinistic theology; he was a liberal in religion; but he never wavered in his devotion to duty, to human progress, and to God; this is Dr. Saunderson's interpretation of the spiritual side of Dr. Eliot.

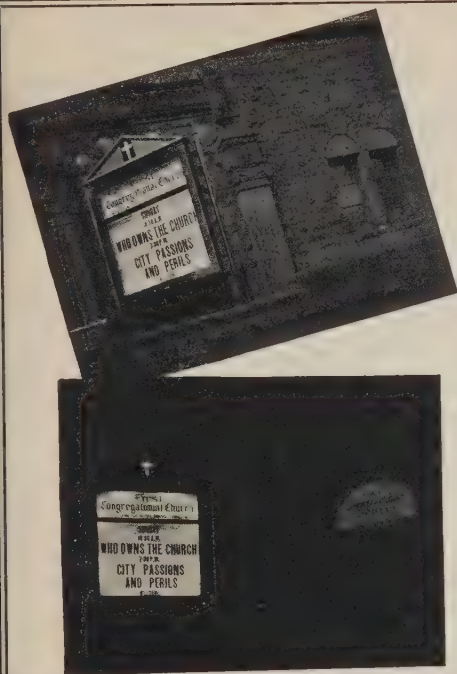
**A History of Greece**, by Cyril E. Robinson, Assistant Master of Winchester College, England. 480 pp. with 33 illustrations and 23 maps. Crowell. \$3.50. An excellent, readable history, well illustrated, and embodying the results of recent archeological discoveries and modern scholarship. A new, popular history of Greece was needed, since the older histories were out of date, of course, at many points, and the most modern, too voluminous for the general reader. The whole story of Greece is here portrayed, with sufficient fullness, from the prehistoric age down to the close of the Peloponnesian War, thence onward to the death of Alexander, and after that event, in outline, the Hellenistic Age and after. This history gives not only the political and military aspects of Greek development but, what to many readers will be more interesting and significant, a description and evaluation of Greek literature, art, religion, and thought. From a history like this, one gets a clear picture of the place of ancient Greece in world history, and is thus better enabled to understand the reason for the abiding influence of her culture.

**Must We Have War?** by Fred B. Smith, Chairman, Executive Committee, World Alliance for International Friendship Through the Churches. 318 pp. Harpers. \$2.50. This volume will bring your knowledge up to date on the significant treaties, pacts, etc., which mark the mileposts on the road to world peace; and the even more significant revolution among civilized nations in their opposition to war and growing determination to "seek peace and pursue it." Mr. Smith outlines what America can do for world peace; discusses hopefully Anglo-American relations, believing that the friendship of the United States and Great Britain is indispensable to the peace of the world; and pleads powerfully both to organized religion and the individual to promote international good understanding and friendly relationships.

**Poems of Justice**, Compiled by Thomas Curtis Clark. 306 pp. Willett, Clark & Colby. \$2.50. A notable collection of poems from many sources, including the Bible, to newspaper and magazine verse and the work of distinguished modern poets. All are aflame with sympathy for the poor, the disinherited, and the unprivileged; passionate in their cry for justice and brotherhood; and glowing with the vision of a better world. When next you plan to preach on social justice, on universal brotherhood or on the City of God which cometh down from heaven to earth, have this book at hand on your study table. The right quotations from it will wing your shafts straight to the conscience and heart of your hearers.

**Pass on the Torch**, by Allen Eastman Cross. 101 pp. Pilgrim Press. \$1.00. A collection of free verse, older poems, and hymns. We like the hymns best. Sincere and beautiful, they refresh the heart "like dew upon the mown grass;" they fall like sunlight, warm and vitalizing, upon the soul.





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- (5) Each article must be marked "For the Forum Contest."—*Christian Advocate*.

### NATION'S EXPENSES SHOW DECLINE

Despite increased spending by government departments the first four months of the 1930 fiscal year, total government expenditures for the period showed a decrease of \$114,169,963 as compared with the previous year, due to smaller public debt payments. The monthly statement of the treasury a few days ago showed total expenditures out of ordinary funds for July, August, September and October aggregated \$1,324,269,560, as compared with \$1,438,466,523 a year ago. Total ordinary expenditures for the four months total \$1,079,674,656, as compared with \$1,068,524,123 a year ago, while public debt expenditures for the period aggregated \$244,621,903, as compared with \$369,924,400 a year ago. Government departments spent \$735,210,691 in the four months, an increase of \$48,780,376, as compared with four months period of last year. Only three departments, interior, agriculture and labor, showed decreases compared with the same period of the fiscal year 1929. The War department led the increases with approximately \$19,000,000, while the navy expenses increased approximately \$10,500,000. Public debt retirements for the last four months totaled \$772,943,829, as compared with \$1,188,046,385 a year ago.—*Christian Observer*.

### HOBART CHURCH ENJOYS FUN FEST

Members of Hobart Methodist Church, Minneapolis, were lively participants in a fun fest,

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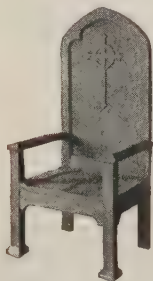


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recently staged in the basement of the new church, under the direction of Mrs. W. A. Struthers and Mrs. Grant Montgomery. A style show with men as models, a women's clown band, a country store, side shows, fortune tellers, fancy work, and refreshment booths were some of the attractions. — *Northwestern Christian Advocate*.

## THE PERSONALITY OF JESUS

In a recent interview Mr. Einstein declared himself unquestionably as a profound admirer of the personality of Jesus. He was asked:

"To what extent are you influenced by Christianity?"

"As a child, I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene."

"Have you read Emil Ludwig's book on Jesus?"

"Emil Ludwig's Jesus," Einstein replied, "is shallow. Jesus is too colossal for the pen of phrasemongers, however artful. No man can dispose of Christianity with a *bon mot*."

"You accept the historical existence of Jesus?"

"Unquestionably. No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life. How different, for instance, is the impression which we receive from an account of legendary heroes of antiquity like Theseus. Theseus and other heroes of his type lack the authentic vitality of Jesus." — *Congregationalist*.

## 2000 WORDS DAILY FOR 20 YEARS

Dr. S. Parkes Cadman, who has written with his own hand an average of 2000 words daily for the past twenty years, has been obliged, a news dispatch states, to resort to the dictophone because of neuritis in his right arm. He has never learned to use a typewriter. — *Zion's Herald*.

## COLLEGE FRESHMAN CLASSIFIED

*Cosmopolitan* adequately describes the religious tastes of this year's freshman class at Dickinson College, Carlisle, Pa., says the *Dickinsonian*. There are eighteen denominations represented, including the Methodist Episcopal, Presbyterian, Baptist, Anglican, Friends, Roman Catholic, Congregational, Lutheran, Episcopalian, Russian Orthodox, Union Church, Church of God, Evangelical, Hebrew, Greek Catholic, Reformed, United Brethren, and the Christian Church. In numbers the Methodists lead by a large margin, the Lutherans are second and the Roman Catholics are third. The occupations of the fathers of the freshmen are widely varied. The list includes, among others, that of: baker, cloth cutter, furrier, barber, cigar maker, watchmaker, milkman, carpenter, farmer, molder, miner, merchants and professional men. — *The Christian Advocate*.

## EXPLOITING PENTECOST

We wonder whether others are at all affected like ourselves by the proposal for the celebration next year of "the 1900th anniversary of Pentecost." To us, it seems the most artificial, uncritical and meaningless effort to localize in time spiritual influences that in their very nature are largely in-

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tangible and timeless, and that in the very providence of history cannot be defined with accuracy as regards event and date. We say this entirely mindful of the fact that interest in such a celebration is widespread and has been taken up in quarters where we should have assumed that the artificiality of the whole plan would have led to its rejection. The fact that evidently many do not share our view cannot alter our own convictions in the matter, and we should be interested in knowing how many in the churches, either a minority or a majority, share our feelings.

With the desire to reproduce in the church of today the true spirit of Pentecost, it should hardly be necessary to say we are in thorough sympathy, but Pentecosts are not created by worked-up campaigns, nor are they helped by movements that in their very nature emphasize their uncritical nature and the inaccuracy of the data associated with them. If actual dates in the beginning of the Christian era had been deemed of prime importance, surely divine Providence would have been more careful to safeguard our knowledge of the matter. To us, it seems the glory of Christianity that it is so little a religion of formal and outward fact and so essentially a religion of inward truth and significance. The glory of Jesus and the power of his teaching, the reality of his ministry and the salvation that he brought to the world, are so much more important than the exact date or year of his birth, that these latter matters are not even accurately known; so it seems to us that no formal celebration of Pentecost as a world event can do much to reproduce the spiritual fact and significance of that great occasion. The spiritual forces that tend toward the creation of a new Pentecost in 1930 in our judgment are likely to operate most decisively in other ways.— *The Congregationalist*.

### UNVEIL MEMORIAL TABLET TO "WOODBINE WILLIE"

On Armistice Sunday a memorial tablet was unveiled in Worcester cathedral in memory of Studdert Kennedy, famous poet-preacher who died last spring. The fund was provided by people all over the world, among them being the king of England, whose chaplain Mr. Studdert Kennedy was at one time. The tablet inscribes Mr. Kennedy as "A poet, a prophet, an earnest seeker of the truth, an ardent advocate of Christian fellowship."— *Christian Century*.

### SLAVERY TODAY

It is amazing to learn that slavery still exists in the world to the extent that there are at least 4,000,000 persons living in various countries who are as completely the property of their owners as were the old-time American slaves. Such are the facts brought out in Lady Simon's book, *Slavery*, recently published in England, with a preface by her husband, the Right Hon. Sir John Simon. Lady Simon's facts have been prepared from actual evidence and with the expert assistance of authorities on native problems. She shows that slavery exists in several of the so-called backward



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states, including some which are members of the League of Nations. First among these is Abyssinia, where "slavery in its ugliest form" is found, maintained by its ruler and fostered by its priesthood, which regards "slavery as an institution decreed by Jehovah." Slave traffic flourishes in Arabia; and in Liberia, the American Negro Republic, Lady Simon estimates that the total domestic slave population of the hinterland exceeds 500,000. In Western China an eminent Chinaman is quoted by Archbishop Davidson as saying that girls could be bought anywhere. Forced labor, which drafts gangs of laborers "regardless of domestic requirements and social ties of the workers," is practiced in Kenya, in the highlands of eastern Africa. What would Harriet Martineau say today in the face of these conditions? What is the Christian Church in its outposts and at its centers going to do about it?—*Congregationalist*.

### THE BAPTIST SOLD

*The Baptist*, for ten years the official organ of the Northern Baptist Convention, has been sold to private interests. The buyers, according to a news item appearing in the daily press, are two past presidents of the Northern Baptist Convention, Arthur M. Harris, retired New York banker, and W. C. Coleman of Wichita, Kan.; the present president, Alton Miller of Boston; Edward L. Ballard of New York; Wilfred Fry of Philadelphia, and James C. Colgate and George W. Bovenizer, both of New York.—*Zion's Herald*.

### CHURCH AND DRAMA BODY DROPS WILL H. HAYS

Will H. Hays, president, and Carl E. Milliken, general secretary of the Motion Picture Producers and Distributors of America, have been removed from the board of directors of the Church and Drama association, of which Rev. S. Parkes Cadman is president. According to George R. Andrews, executive secretary of the association, the board "deemed it wise not to have representatives of the motion picture industry on the board." A special to the *Chicago Tribune* mentions another reason. Mr. Hays, it is reported, had attempted to draw the Church and Drama organization into a film propaganda scheme. His plan was "to send out publicity and propaganda material from his own office on the association's letterheads." This was disapproved by some members of the board and resulted in dropping the names of both Mr. Hays and Mr. Milliken.—*Christian Century*.

### WHEN DIVORCE IS SERIOUS

Someone has raised the question, "How serious is the divorce situation in America?" Frequently we have made reports from statistics gathered on this subject. Recently we did so, and later received word from one of our leaders that it is somewhat difficult to interpret divorce figures. Especially is this true when studied in their relationship to the church. The Rev. John Wesley Oborn is a good man with figures, and somewhat of a statistician. "A few years ago," he writes us, "I

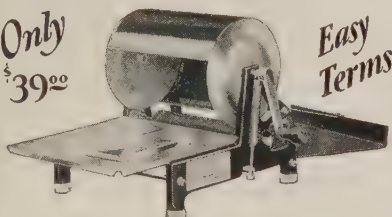
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gathered some data on the subject with the thought of writing an article. Then I found that about one-third of all the divorces are repeaters. Another one-third are childless marriages, and only about one-third are of real vital interest to the home and to the church. If you will check up on your church acquaintances for the last twenty-five years, you will be surprised to find how little the divorce evil has affected the church."

Well, there is a good deal of truth in this observation. Not many divorced people are in the church. Any minister is safe in preaching on this subject. No man or woman who believes in Christian marriage can witness its break-up about him or her with the wrecking of his ideals without having his heart broken. If only one-third of the divorces of this country are to be found among church members, then let us thank God.—*Christian Advocate*.

### RACE RELATIONS SUNDAY

The eighth annual observance of "Race Relations Sunday" has been announced for February 9, 1930. This is an occasion which is coming to be observed increasingly in the churches for the purpose of emphasizing the meaning of the Christian Gospel for the contacts of the races with each other. Last year in many communities white ministers and Negro ministers exchanged pulpits on this Sunday, and in some cases church choirs made similar exchanges. The singing of the "spirituals" served to give many a new appreciation of Negro music.

A special message for Race Relations Sunday has been prepared and will soon be published, stressing the practical application of Christian principles to concrete interracial conditions that confront the churches. A folder of suggestions, with sections of interest to ministers, Sunday school superintendents, young people's societies, women's groups and interracial groups, will be furnished upon writing to the Federal Council's Commission on the Church and Race Relations, 105 East 22nd Street, New York.

### Why Lincoln is Loved

(Continued from page 588)

We spent a week together in old Frederick, Maryland, home of Barbara Fritchie, immortalized by Whittier because she refused to haul down her Union flag when Stonewall Jackson marched his troops through town; home also of Frances Scott Key, author of our national anthem; and focal center of illustrious places which radiate in all directions. From Frederick we made brief excursions together to Harper's Ferry and Gettysburg and Braddock's Heights and other sacred spots pictured in the history books. Being a lover of reminiscence, I had only to touch off my friend Smith and the current of comment was on.

"Professor" Smith, as he is affectionately called by Washingtonians, came to the capital under Gideon Welles, Lincoln's loyal secretary of the navy, to take a position in the bureau of steam engineering in the navy department. In this he worked until he was retired a few years ago after

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Lansing, Mich.,	102,000
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Chicago, Ill.,	52,000
Chicago, Ill.,	55,000
Norwood Park, Ill.,	63,000
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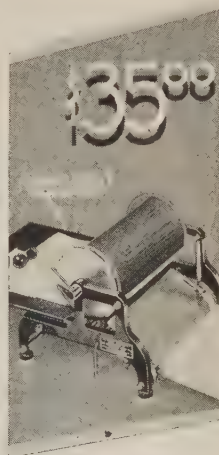
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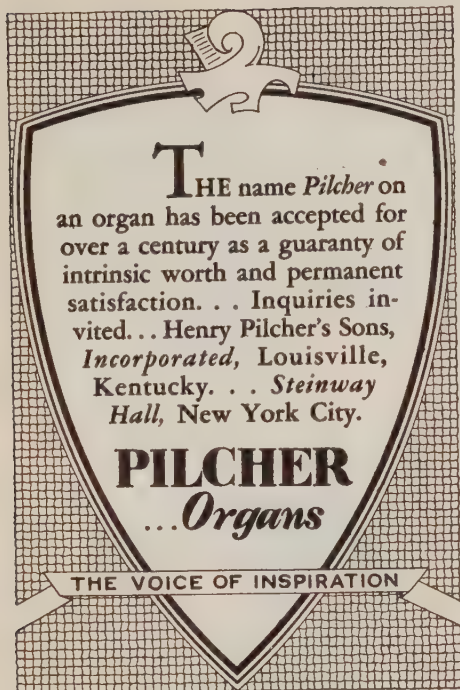
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having been honored with a much extended service. It is true, under Grover Cleveland he was let out for a time, but he never held this against the great democrat after he heard Cleveland had remarked: "I hate for Smith to go, but they have so pressed me with this spoils system that I am powerless to keep him." It actually was a kindness to Smith, for during the interim he sold enough insurance to make up for the long years of modest income received in the bureau.

"My wife," said Smith, "was the intimate friend of Mrs. Welles and often went with Mrs. Welles to assist Mrs. Lincoln in receiving. I seldom accompanied her, because we agreed that my salary would not permit us to play society, so I kept safe by staying out, and my wife only went along with Mrs. Welles to certain White House functions, which, of course, under Lincoln, were quite simple. I saw the president often in those days, for he frequently walked across to the war building unattended, to learn what he could about affairs at the front, or to confer with Stanton or Welles. In winter he wore a shawl or blanket about his shoulders, and it was pitiful to see how quickly he aged. Yes, of all the presidents, I loved Lincoln best, and I will tell you why.

"He was not cold and aloof like that president to whom I brought a company of Christian Endeavorers from Connecticut, who shook hands with the leader of the party and then excused himself from the room. I was so cut up about it that I had them sing 'At the Cross' right there in the White House. No, sir, Lincoln would have shaken hands with every one of them. My wife told me that at one of the receptions a little girl and a little boy were crowded out of line, and when President Lincoln saw them quietly whimpering in their disappointment, he abruptly left the line and took them in his arms. The whole procession was held up until he had finished visiting with the children.

"Lincoln, though not a member of the church, was really of the church, was really religious. Fact is, it was generally believed he meant to join the New York Avenue Presbyterian Church, where Dr. Gurley was pastor, of whom he was very fond. Only the requirement of a creed stood in his way. He often attended prayer meeting there, quietly sitting in the pastor's study, through whose half open door he could hear the people pray. McKinley was a good man and religious, but not more than Lincoln."

Professor Smith, among all the Lincoln stories, of which he had great store, many of them never published, seemed to enjoy best those which related to the president's utter lack of conventionality. Here is a fair sample: One night very late Mr. Lincoln, appareled in an old-fashioned night shirt—he was a stranger to pajamas—appeared at the front door of the White House and spoke to the watchman. "Mrs. Lincoln," he said, "is sick, or thinks she is. Would you please go for the doctor?" The man replied that all the watchmen had retired, he would wake one, but he was somewhat troubled about leaving the door unguarded. "Oh, don't wake anybody. As for



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the door," said the president, seating himself in his scant attire, "I'll watch the door myself." The watchman demurred at this, but after much persuasion was hustled off for the doctor. No sooner had the man made half the distance to the front gate than he bethought himself. In these war times high officials were coming and going at all hours of the night. If some foreign ambassador should appear at the White House under the present circumstances, wouldn't it be a shame? Then he balked. Retreating, he hastened to wake a fellow watchman, and hurried back to the door to relieve the president, who remarked, "Why should you worry? your job is easier than mine."

Another instance of Lincoln's plain, unaffected, human quality Professor Smith cherishes. The morning after the fall of Richmond, Smith looked out of his window in the war building and saw a crowd gathering in front of the White House. With others he crossed the street to find out what it was all about. They began calling for Lincoln. Someone at the door answered that the president had been up all night and now must be allowed to rest. But even while the man spoke they looked up at the window and saw Uncle Abe pulling on his long pants and heard him calling down, "Just a minute, boys." When the president came out on the porch he rejoiced with them, and then he replied to their request: "I hope you will not insist on my speaking, for I have agreed to do that somewhat formally a little later, and if I speak now I will grind out all of my grist." Then seeing some stragglers of a band in the crowd he said, "There is a tune I like very much that's been sort of contraband for some time, but I think now we can fairly say we have captured it. I'll ask these members of the band to see if they can't get together and take a twist at 'Dixie'."

Smith is fond of telling in this connection how following the fall of Richmond President Lincoln went to Richmond and walked through streets with only little Tad for his companion—specially of his calling on Mrs. Pickett to express his esteem of "my friend Pickett," and of Mrs. Pickett's failure to recognize him at first and of her explanation that General Pickett was not at home and of the president's immediate assurance with a merry twinkle that he knew where General Pickett was but wished to offer him warm personal regards, and then of his taking up her child into his arms, whereupon she knew who he was.

Professor Smith had an undisguised admiration for Theodore Roosevelt. More than once he chuckled over Roosevelt's stunt while secretary of the navy upon the outbreak of the Spanish-American war in buying up immediately the entire powder supply of the United States, much to the dismay of the more laggard army. But the "strenuous one" never could be a rival in Smith's admiration for Lincoln's capabilities in outwitting others, particularly his wisdom in handling an obstreperous cabinet, of whom Stanton was the most bumptious, often calling Lincoln "imbecile" and "the original gorilla." Said Smith, "I lived to hear Stanton say, upon the death of Lincoln 'He belongs to the ages.'"

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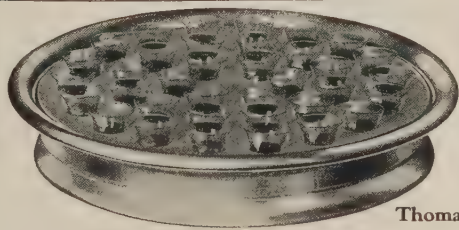
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As to bickerings and scandals, Professor Smith says nearly all the presidents have suffered them, but in few instances has there been any foundation in fact for them. "For example, I have no confidence whatever in those snaky rumors that circulated around Washington during the great war in reference to Woodrow Wilson. He was unfortunate in inflexibility. He himself said he had a single-track mind—that was the cause and the only cause of any unpopularity. Lincoln endured the most cruel misrepresentations of them all, but we have come to know how baseless were these calumnies."

On the sixty-second anniversary of the battle of Gettysburg, July 3, Professor Smith and I spent the day on the battlefield. As I would have guessed, the most fascinating spot to him was where Lincoln delivered his famous speech. Halting there Smith said: "The story was current at the time that when Edward Everett finished his hour oration the people applauded uproariously, but when following, Lincoln drew forth some sheets and read his great words, there was profound silence. On the way home Lincoln felt that he had failed. 'Lamon,' he said, 'that speech won't scour. It was a flat failure. The people were disappointed.' Isn't it striking that now no one remembers what Everett said, but in all the world Lincoln's words are deathless forever? I heard Lloyd George, of England, say they were the greatest words that ever fell from human lips."

And I thought in order to appreciate properly this greatest of all human speeches one must go and stand before French's sculpture of the speaker in the Lincoln memorial and there visualize the man who was greater than anything he ever said or did.

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How the original text was made, probably by the Monks at Ettal, how special governmental exemption was secured for the play, in fact the entire history of the play makes interesting reading.

The performances take place on Sundays and are of about nine hours' duration. Each scene from the life of Christ is preceded by a tableau of typical import, from the Old Testament. No less than 700 citizens of the village have parts in the play, the parts being restricted to Oberammergau villagers, who consider the play a solemn act of worship.

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Dear Mr. Ramsey:

Please find inclosed money order for the renewal of my subscription to *The Expositor* and the Annual for 1930. Perhaps this is the best way of saying how much I appreciate them both. I would not miss *The Expositor* for anything.

May I say that I think the two sermons by Dr. W. P. Hines, in the October and November numbers are the best I have ever read in *The Expositor* in all the years I have taken it.

Wishing you increasing joy and blessing in your work.

Yours sincerely,

Rev. Charles J. Welsford,  
London, England.

## Preachers and Preaching

### GOOD ADVICE TO PREACHERS

Rev. Dr. George Alexander, sixty years a minister and now pastor of the First Presbyterian Church in New York, told the students of Princeton Seminary recently, that "the minister must be first and always a fisher of men." He said that in his experience personal contact with men and women had always counted for more than preaching. "Don't candidate for anything except the service of God and the opportunity to serve your fellow men. Never be a place hunter. Take the work that comes to you as the work of God."—*Evangelical Messenger*.

### WHY A MINISTER

Recently I read a discussion in your Forum Page on "The difference between a minister and a layman." Someone took issue on the question, "What is the difference?" This same individual made the claim that there was no difference. It appeared to me at the time that anyone holding such a view of our ministry is making a great mistake. There is a difference. This is one of the explanations of the greatly reduced influence of the ministry today. When a man is called of God to be a minister, that is the first difference. The layman never feels or knows that call. When a called-man gives his life to such a calling, he becomes a marked-man. He must give up secular pursuits. He must devote himself entirely to a profession which is in every respect different from all others. This is the second difference.

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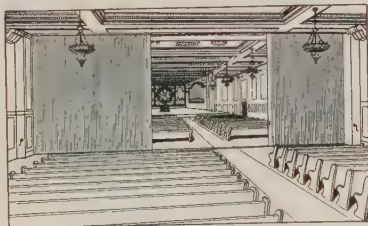
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its influence. Any man entering the ministry pays a great price for the same. It is sacrificial to the limit. Hence, if there is no difference between him and the man who works with his hands and has never received any ministerial orders, then he as a man, giving himself to the call of the ministry, has made a tremendous mistake. Ministerial ordination should mean something more than a personal consecration.—C. M. Ware, in the *Christian Advocate*.

## Church Plans

(Continued from page 565)

aisles will be 1675 square feet and the area of a similar section cut through the church with eight foot wide sideaisles outside the nave will be only 1400 square feet. It can be readily seen that the smaller will be the least expensive to build. Sixteen people can be seated in each row, in the nave of each church, but the smaller church has room for six additional seats in the wide side aisles, making 22 seats per row if required.

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When we consider the chancel arrangement, we find that the position of the choir becomes of great importance. There are six possible positions for the choir, three of which are outside the chancel and three inside the chancel. Objections can be raised to all these positions, and it sometimes becomes a matter of choosing the lesser evil. Of course for an Episcopal church there is only one correct location for the choir, this is on each side of the choir space in front of the chancel proper, the chancel itself being separated from the choir by the communion rail and kneeling step. This arrangement is also extensively used by churches of other denominations.

It can not be denied that this arrangement lends itself to beauty of service. It gives added depth to the chancel which is greatly to be desired from an artistic viewpoint. This arrangement demands a formal service with a vested choir. A choir in street clothes always looks out of place in the chancel.

However there are churches that feel that the chancel should be reserved for the minister and the altar, others object to a vested choir. Some people contend that it is difficult to lead a choir divided into two parts, as the leader cannot face both parts at the same time. These objections have produced other arrangements.

The worst possible position for the choir is at the rear of the chancel, facing the congregation and at the same level as the speaking platform. Nothing can be said to recommend this arrangement. The choristers distract from the service and divert the attention of the people from the minister. We are glad to say that this arrangement is rapidly becoming a thing of the past, and is frowned upon by all church architectural boards.

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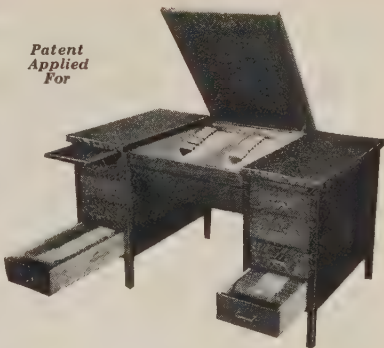
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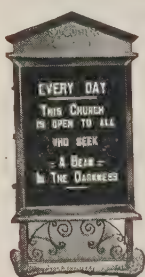
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a disturbing factor, especially if the balcony rail is raised sufficiently to conceal all but the heads of the choir when they are seated. The space below is often utilized for a choir room. In churches where altars are used this arrangement is, of course, impossible, as the altar must always be placed at the center of the rear wall with nothing behind it. Although this arrangement is far better than the preceding one, it is not really good and should never be used except when the size of the lot or some other condition makes it imperative.

If it is desired to remove the choir from the chancel entirely about the best thing to do is to build a choir space to the left of the chancel and of the same depth. This space is connected with the chancel by high arched openings and with the left transept in the same manner. In this position the choir is partly hidden from the nave of the church, but is in clear view of the altar. It is then not necessary to have a vested choir. The choir does not distract the congregation and the choir leader is free to direct his choir without being seen. It is also possible to have a processional and a recessional if desired. In the processional the choir comes up the center aisle, enters the chancel, turns to the right and enters the choir, where they are partly lost to view. We have designed a number of fine churches in several denominations where this arrangement has proved very satisfactory.

Occasionally the choir is placed in a transept. The location is not as good as the one just mentioned, because it uses space that would otherwise be useful for congregational seating.

Finally we find the choir in the rear or narthex balcony. For many churches this is almost the accepted position, but there are many objections. This position prevents the possibility of a processional. It is also unpleasant to have the music come from the rear of the church, especially when special music is being rendered. There are often conditions that make the use of the rear balcony imperative, but we feel that it should be avoided if possible.

Most churches today have both the pulpit and the lectern and these are invariably placed at the front of the chancel, one on each side. There has been some discussion concerning the side on which the pulpit should be placed, but the reasons brought forward are not very weighty. Probably from the symbolic standpoint, the right of the altar when facing the congregation is to be preferred. However pulpits will be found in almost equal numbers on both sides of the chancel.

The altar should always be placed against the symbolic East wall of the chancel. Even in churches where there is no true altar there is a strong tendency to place the communion table in the altar position. The communion table is the most important piece of chancel furniture and should receive the place of honor.

In churches that baptize by immersion, the baptistry should have a position of equal honor with the altar. This can be done with fine effect by locating the baptistry in the chancel wall raised above the altar or communion table. The

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opening to the baptistry should be treated so that it will form a beautiful frame about the baptismal ceremony, and at other times give a rich treatment to the chancel wall. When not in use the baptistry opening should be closed off by rich hangings.

Where only a font is used it should be placed in a position of importance. Sometimes a space is provided near the front entrance, symbolic of the fact that we enter the church through baptism sometimes it is placed in a transept, thus making the transept into a sort of baptismal chapel, sometimes it is located near the pulpit.

There is another important thing to consider in the church plan and that is the narthex or entrance vestibule. This is located at the end of the church farthest from the altar. Usually the space above the narthex is utilized for a balcony. The screen between the narthex and the nave should be of wood with leaded glass panels, so that any one entering the narthex while service is in progress, will at once realize the fact, and not make disturbing noises. The glass panels can easily be arranged to open, and this will make the narthex available for emergency seating on special days. If properly designed, the narthex can be made one of the most attractive and inviting parts of the church.

A study of the church plan accompanying this article will make clear a number of points which have been discussed. This is the plan of Bethany Evangelical Lutheran Church, of St. Louis, designed by the writer and recently dedicated. This plan was chosen because it showed the unusual side position of the choir, and also shows how extra seating has been arranged for, at very little cost, by the use of side aisles and narthex. Seven hundred and thirty people can sit in pews in this building, while nine hundred can be accommodated if extra chairs are used. Upon dedication Sunday, almost eleven hundred people were in the building at one time, but it was crowded, and a few were standing against the rear walls.

Note the position of the choir and also the wide side aisles.

This building complete without furnishings cost approximately \$115,000.00.

## Spotlight for Ministers

*(Continued from page 555)*

seemed highly expeditious for the members to have a Christian divine in their midst. For the same reason it is often advantageous to have a minister present at some questionable entertainment. I grant that many civic occasions call upon the minister because they believe in him as a messenger of God and because they sincerely desire his invocation and benediction. I realize that he is often called upon to act in the capacity as a citizen of community and nation and



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may thereby do much good. But there are places where it may be materially advantageous for him to be, there are situations in which he may gain in a physical sense but where he cannot be free to speak of his Master, his high calling; here he must suit his words to the occasion and become but a semblance of his nobler self while catering to the dictates of the masses.

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